THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

VOL. LV.—NO. 47. PHILADELPHIA, WEDNESDAY, NOVEMBER 23, 1887. WHOLE NO. 2759.

Entered as Second-class Matter in the Post Office, Phila.

THE MESSENGER.

ISSUED WEEKLY

BY THE

PUBLICATION BOARD OF THE REFORMED CHURCH

IN THE

UNITED STATES.

Office, 907 ARCH STREET,

PHILADELPHIA, PA.

For TERMS, &c., see BUSINESS DEPARTMENT.

Poetry.

A Harvest Offering.

BY ADELAIDE GEORGE BENNETT.

This is the harvest of the year.
In Spring we sowed, with toil, the seed,
And alternate in hope and fear,
We watched and worked for future need.

The tardy rain came not. The earth
With blighting drouth was parched and sere.
Our faith grew small. Of little worth
Seemed all the labor of the year,

O blinded eyes! a promise great
Lay 'neath the dry and dusty soil.
Impatient hands, why loath to wait
To reap the product of your toil?

While serried centuries unfold,
His promise stands forever sure:
Spring-time and harvest, heat and cold
Fail not while earth and time endure.

We reaped. The ripe and yellow grain
In sturdy ranks stood firm and fair,
While field and stretch of boundless plain
Gave promise of a harvest rare.

The vine has yielded up its fruit,
The orchard and the tasseled corn
Have bounteously followed suit
And filled fair Plenty's ample horn.

To-day with thankful hearts we bring
The garnered treasures of our store
To lay, like votive offering,
Within the temple's sacred door.

Take Thou, O God, these gathered sheaves,
As earnest of our faith in Thee,
And through the spring time's rustling leaves,
May we Thy autumn bounty see.

Thee, God of harvests, we adore;
To Thee our swelling anthems rise;
To Thee our free libations pour
While grateful incense mounts the skies.

And if we faint not in the field
Or turn not backward from the plow,
God's promises shall surely yield
The harvest which we toil for now.

Our hands may never gather in
What we in hopeful patience till.
To work and wait while others win
May be the Master Reaper's will.

But though a stranger's hands may bind
Our sheaves when we are gathered home,
Yet in the eternal fields we'll find
Them freshly growing as we roam.
So joy shall light the heavenly path,
And we shall reap the aftermath.

—*Advance.*

Notes.

No fountain is so small but that heaven may be imaged in its bosom.—*Hawthorne.*

How calmly may we commit ourselves to the hands of Him who bears up the world! —*Richter.*

IT is one thing to say in general terms that the immigration of foreigners to this country should be placed under further legal restrictions, and quite another and different thing to frame a law on this subject that will do the precise thing needed to be done, if anything further is really needed, and not at the same time be open to serious objections and abuses. The people will do well not to be misled by mere clap trap on a question that has so many sides to it, and also involves so many difficulties.—*Independent.*

ALL are welcomed (to our country); all are admitted to equal rights and privileges. All are allowed to acquire property, and to vote in every election—made eligible to all offices, and invested with equal influence in all public affairs. All are allowed to worship as they please, or not to worship at all, if they see fit. No man is molested for his religion or for his want of religion. No man is required to profess any form of faith, or to join any religious association. More than this cannot reasonably be demanded. More, however, is demanded. The infidel demands that the Government should be conducted on the principle that Christianity is false. The atheist demands that it should be conducted on the assumption that there is no God, and the positivist on the principle that men are not free agents. The sufficient answer to all this is that it cannot possibly be done.—*Charles Hodge, D.D.*

Communications.

For The Messenger.

Why is It?

Will some knowing one please answer?

1. Why is it that the Board of Foreign Missions, both through THE MESSENGER and a circular recently issued, plead no funds to send out Brother Schneder, and call upon the Church at large to contribute to this end? We ask the question because we have understood that for this purpose the brethren of the German Synods, during their recent sessions, had made full provision. Are we mistaken, or are these Germans not to be relied on? Are their pledges to be so heavily discounted that the Board is not justified in accepting them at their face value? Does the Board regard them as unreliable, so unreliable indeed that they must of need appeal to other quarters? If not, why not *appeal to them*, and urge them to at once redeem their pledges, in whole or in part? This, it seems to us, would be respecting their noble pledges and their manifested interest in the work, as these deserve. Why not, and in the firm belief, too, that they will be promptly met?

2. They plead for funds to put up the needed school buildings on the plot of ground purchased by Brother Swander. Now, why must they of needs wait until they have in hand the full amount required for the erection of *all* these buildings? Is it that they have reason to doubt that the Church will put the funds into their own hands to complete them should they make a beginning; or why is it that they do not make a start at building? With the $3 700 secured on the plan proposed by the Missionary Society of Martinsburg, W. Va., fully one-third the cost for all the buildings (the plan approved contemplates four separate buildings), what is to hinder them in at once putting up at least one of these buildings, say the building for recitation-rooms, or the house for the lady teachers? Why not give to our missionaries at least this advantage, or home comfort? If not, why not?

3. If the English-speaking Synods, which have no, or scarce, a voice, in the Board, in their common interest in the work in Japan and in their desire to put the work there on such a broad and solid basis while the opportunity is afforded, so as to insure the best and most speedy success under God's leadings and blessing, pledge themselves to the sending of another missionary to follow Brother Schneder, why is it that the Board sends out a circular to the several parties making the pledges saying it is "*utterly impossible*," and asking of them that they give up their project and allow these funds to go into the *general* treasury? What is to hinder? There is choice of men. Are these pledges, too, to be regarded in the same light in which those of the German Synod seem to be? If not, then why not call for the man and send him, it matters not who he be; we are willing to trust the judgment of the Board in this case, as in others.

4. Another lady teacher is needed. Why not issue the call,* and let her prepare herself to sail early next spring? No funds? Are, then, the lady members or the church not to be relied on either? Have they not spoken as may not be misunderstood, from East and West, when in convention met. Are there not others of the same spirit and mind, with Mrs. Swander, who will gladly do as she, if they be but duly challenged? What does all this seeming lack of faith, of confidence, mean?

There are other questions we feel like putting, but we forbear, for the present at least, in the hope that the above may be answered to the satisfaction of all concerned. They need to be, if we are to work together in the prospect of doing our share in the united effort now being made to Christianize Japan. Let us do nothing to dampen our zeal, or hinder the work. Nay, we have but the one prayer and that is: that the work of the Lord may prosper in our hands.

J. A. H.

* Call has been issued. See last week's MESSENGER.

For The Messenger.

Rev. Albert Gallatin Dole.

On Saturday night, Oct. 15th, 1887, Rev. A. G. Dole quietly fell asleep to wake no more to this world until the Resurrection Morning. It was about midnight when he died. The day of this life was ended and for him was ushered in the eternal Sabbath with its light and glory. He was failing for many months. He was weak, but suffered little pain. He was confined to his bed but a few days and his death was unexpected at the time even to his family.

The funeral services were held at 2.30 P. M., on Tuesday, Oct. 18th, at the home of the deceased, and were under the direction of the pastor loci. Rev. F. A. Rupley preached the sermon, and spoke in eulogy of his dead friend. A committee appointed by Potomac Synod in session at Mechanicsburg, Pa., and consisting of Revs. D. S. Dieffenbacher, A. K. Kline, F. W. Brown, and elders, John Lefferd, Josiah Ritchey and B. F. Fause were present. The above named ministers together with Rev. J. W. Pontius, of our own Church, and Revs. D. K. Freeman, D.D., and Prideux, of the Presbyterian Church, and Rev. J. B. Kidder, of the Baptist Church, took part in the services. The remains were then taken to Philadelphia, and on the following day buried in Woodland cemetery.

Mrs. Dole survived her husband and is with us aged and in delicate health; also the following children remain: Mrs. Kate Huff, Mrs. William Smith and Miss Lizzie Dole, of Huntingdon, Mrs. Flora Hay, wife of Rev. Chas. E. Hay, of Allentown, Pa., and John J. Dole, of Woodland, Pa.

Albert Gallatin Dole was born at Glassboro, New Jersey, Sept. 22, 1815, and was accordingly 72 years and 23 days old at the time of his death. His parents were not rich in this world's goods, but Albert was a promising boy, and withal, moral and religious. He early became a member of the Crown St., Dutch Reformed church, of Philadelphia. He was encouraged by his friends to continue his studies; and through their help and some little aid from the Church he entered Rutgers college, at New Brunswick, N. J. He remained here several years. But becoming tired of the discouragements he suffered because he was poor he left his first Alma Mater, and entered the schools at Mercersburg, Pa., where he graduated in 1843.

Soon after graduating from the seminary he was licensed to preach the gospel, and became pastor of the Boonsboro charge, Md. Soon after beginning his ministry he experienced some trouble with his throat, but being granted a vacation, he soon recovered and though his voice was never very strong, he suffered no trouble on account of this hereafter. During the early part of this pastorate he married Miss Maria Jeffries, a teacher in one of the grammar schools of Philadelphia; and for more than 40 years they lived a happy life. Dr. J. O. Miller, was their groomsman and Dr. Gans was a frequent visitor at the parsonage. Bro. Dole often spoke to the writer of the happy days of that early ministry and of the old time friends. What changes since then!

At the end of seven years, Bro. Dole was called to Fairfield, Ohio, where he remained but one year, and then moved to Milton, Pa. Here he found congenial friends and a pleasant field of labor. After a pastorate of thirteen years full of toil, of prayerful perseverance, and, who will question? of fruitful results, he was induced to take charge of a new interest in West Philadelphia. He labored here with varied success for four years. All who know the history of our church in West Philadelphia remember the peculiar elements entering into the work at this time.

Before coming to Huntingdon, Brother Dole was pastor at Shippensburg, Pa. Though he remained but three years, and was then, through a sense of duty, induced by his friends to accept a call to Huntingdon, he always spoke in words of kindness and praise of the people of that church. He came to Huntingdon in 1872, and remained pastor of the church here and at McConnelstown until April, 1885, a period of thirteen years. His service in the ministry was uninterrupted, and reached into the 42d year.

After he retired from the active duties of the ministry, he continued with his wife and two daughters to live in Huntingdon. The ladies kept a boarding house, and Father Dole, as he now came to be called, cheered them by word and example to labor patiently in this uncongenial undertaking. He took no thought for the morrow, but was as cheerful as in the palmiest days of his life. It was the pleasure of the writer to visit him during these last two years. The prosperity of other years was gone; but now shone out the virtues of this Brother's Christian character. Life's work was done, yet the Master had not relieved him. To go was easy, to stay was privation; but patiently he waited. Who knows the meaning of that word, "*waited?*" It may come to embody the whole duty of the hour. It is easy to say, wait; but to do so is not easy, when it means both hope deferred and privation besides. Father Dole waited patiently. He did not complain, but was obedient to his Lord, and worshipped Him.

Brother Dole was a conscientious preacher, and those to whom he ministered say, "a good one." He was never sensational, but truly preached the Gospel, as he learned it. His voice was not strong, nor was he eloquent, after the ideas of some; but there was in him an earnestness and solemnity that imparted itself to his hearers and made his address impressive. In prayer, his co-laborers say, he excelled. That gift of the Spirit he had received. In all his ministry he faithfully served his people. Year after year, summer and winter, through heat and cold, rain and shine, he came to stand before them. Faithful over a few things: may he be made ruler over many; and have entered into the joy of His Lord.

I had rather the hand of an older brother had written this; but they who did not see the end missed its beauty. As I knew him, he was an humble follower of Christ: a spiritually-minded man. C. J. M.

Christian World please copy.

For the Messenger.

Our Mission in Japan.

The fruit of our eight years missionary operations in Japan is much more than our most sanguine expectations. The God of Missions has guided our little mission bark. As if to redeem lost time, great opportunities have been given us, but the very success of our work there makes the demands now upon the Church all the more imperative. The question now comes, most emphatically, do the Reformed people who have so zealously labored hitherto to establish their mission to Japan, mean to *sustain* that mission, and to meet its *present imperative demands*. Are the *ministers* and the *people* of the *Church*, after eight years of anxious toil, with most gratifying results, willing, deliberately to fling away the most significant and far-reaching opportunities that have yet presented themselves to our mission? The success of our work is best proven by our enlarged opportunities of carrying the Gospel to a greater number of people, and the *future* of our work will be determined by the way we grasp our *present opportunities*. What is the precise condition of our mission in Japan at this present time? Let me tell you.

1st. In Tokio and neighborhood, we have two organized churches and five mission points. All these were in a growing condition when I left, and I have no reason to think otherwise now. Our mission property consists of the "Mission House" and the school and chapel building at Nihon Bashi. The mission house I have rented for twenty-one months at $50 per month, thus making it a source of income for the mission during my absence. Our work in Tokio is capable of being greatly enlarged, there being large districts within the city limits practically untouched. In our churches are found members who stand high in the estimation of all the churches. Tokio is the capital and therefore common ground where all the missions are operating now. From the capital must go out the greatest Christian influence, and when Tokio is made a centre of Christian life and power, all Japan will be powerfully affected by it. But along with other mission operations in the capital, all missions are also operating in the larger cities, towns and villages in the country. We have some over 225 Christians in and about Tokio.

2d. Our work in Sendai and neighborhood. By going to the assistance of Brother Oshikawa, in the north, we received an accession to our mission of some four hundred Christians, a large organized church with a number of mission points, together with Brother Oshikawa and other native helpers. The opening of this field to our mission in *no* sense obligated or necessitated the withdrawal of our missionary operations from the capital. We, as part of the Union Church of Christ, have undertaken to help forward the work in the north to the best of our ability, and so long as we can do the work the field may be considered ours.

In Sendai, as you all know, we have opened a Girls' School under very favorable circumstances. All they need is a comfortable and suitable building. Girls' schools are important helps in mission work in many ways, but by no means are they the *most* important branch of missionary operation, and therefore are never allowed by the most successful missions to absorb too much of the time and financial strength of the mission. The chief and paramount duty of a mission is always considered to be the open proclamation of the Gospel by the living voice of the foreign missionary himself, or by such native young men of good minds and hearts, which the missionary may be able to instruct and then send forth to preach among his countrymen. Young ladies may also in this way be a power for good among their sex, but they can never become pastors of our churches. The culmination of the proclamation of the Gospel is the organized church of Christian believers, and the perpetuation of these organized churches depends largely upon an educated ministry. For this reason our theological seminary in Sendai, and our young men's school in Yamagata, must by no means be allowed to suffer. In these institutions we hope to train young men for our future work in Japan. There is no use to establish churches until we have ministers after God's own heart to place over them.

Brother Hoy, and now Brother Schneder, will do excellent work in the Seminary at Sendai. Brother Moore, who now has charge of that grand opening in Yamagata, only 45 miles west of Sendai, is also doing a noble work among those young men, many of whom, I have no doubt, will later on be found in our Seminary in Sendai. Besides this, he will be a power for good in that large city, and before long we shall have a church there also. Brother Moore is to receive as compensation for his work, 125 Mexican dollars per month, besides a Japanese house, which is a saving to the Board of at least $250. This is in all a saving to the Board of not less than $1700 per year for three years. This money of course goes back into the Board's treasury, as it were, and is a great financial help to assist in meeting the imperative demands for more men and lady workers. We have a written,

lawful contract to this effect between the governor of the province and the president of the mission. Now what is needed in Yamagata *at once*, is another young, vigorous, intelligent man to assist Brother Moore, and to relieve him, in order that he may have time to do more direct Christian work on Sabbath and other days. Besides this, Brother and Mrs. Moore are all alone there with no foreign friends within 45 miles. Should he or she get sick and thus be unable to do the work, we would not only lose all our work there but our contract would be broken and we would suffer financial loss, as well as greatly to discourage our native brethren, who are intensely interested in the success of that school, because of its influence upon all our work north.

Brother Oshikawa, a man of good parts, a pushing, thorough going brother, the leader of our work in the North, one who is loved and respected by all, is President of this school, in Yamagata, and much interested in it because of its importance. If this good Japanese brother is not sustained by *us*, he will be sustained by other missions, who would be glad to have him in their ranks. If Brother Oshikawa whose own reputation is at stake in that school, is not per contract, sustained by our mission, I fear his refusing to labor longer with us, as a mission, and his influence over the churches in the North is such, that he would take them all with him, as well as the helpers. I was told by one of our sister missions of long experience, "Now, Brother Gring, see to it that your mission does not break with Brother Oshikawa, a leader who stands high in the estimation of all the churches. But uphold his hands and follow his judgment as nearly as you can, and you will be successful as you cannot be otherwise." The value of a safe native leader of influence, such as Brother Oshikawa, I am prepared to appreciate, and we as a Church should appreciate him.

The school at Yamagata needs very badly another man as soon as possible. He should be sent out very soon. There are those willing to go who are well adapted to the work, and money enough has been pledged to send such a man at once, by the Pittsburg and Potomac Synods. May he go forth soon, *to help where help is so much needed.* The sending of a lady missionary which is provided for by the energetic zeal of the ladies of the Pittsburg Synod is *important*, but not *more* important than the sending of another man to assist Brother Moore. In the ladies' school we have perhaps seventy or eighty scholars. This is too much for one lady of course, but in the Yamagata school they expected 100 or 125 young men, which is likewise too much for Brother Moore alone.

A recent letter from our dear Brother and body. It does not pay to overwork your missionaries He complains of being sick already six weeks. He attributes his enfeebled health to the low, damp, and musty Japanese house in which he has been compelled to live, and also, to overwork. The character of his letter is truly pitiable and alarming, and has pained me deeply. Think of it, a young, ardent, born missionary, upon the brink of physical ruin from overwork and from living too long in a damp, improper Japanese house. He says "It is ungodly false economy to continue to make us live in them so long." Brother Moore and the ladies complain also of the unfitness of Japanese houses for foreigners, and their health is greatly endangered. Brother Hoy says they too will break if they are not relieved soon. Would it not be wise to put our missionaries in proper houses, in which they may be the better fitted to do their great life work and to enable them to remain longer upon the field, at their posts. Appeal after appeal comes to me from the private letter of our dear brethren and ladies there, to present to our people. They ask for help, and the whole voice of us all, is for more laborers and school-buildings and houses. How can it be otherwise with millions of people around us, left absolutely untouched. Were the Church able and willing to send us a *score* of laborers we could use them all and more. All the other missions are striving to increase their forces.

As if to open the door still wider, to invite us as a Church to go forward, as did Moses, the expense of sending missionaries has been greatly reduced. The passage across the ocean is only $150, so that $600 for outfit and passage money will be ample to send forth a single missionary to Japan. What more can I add. Wherever I am, wherever I go, my heart is in Japan, praying, and laboring for the temporal and spiritual interests of her benighted millions. During my visits to the Synods and churches, I have been encouraged by pledges to help, to the amount of almost eight thousand dollars. The enthusiasm manifested on the part of pastors and people and children alike is truly refreshing and encouraging. With holy ardor of this kind on the part of the people, there need be no undue fears because of a depleted treasury. Perhaps we were in danger of resting on dollars and cents too much, and too little upon God. We need the exercise of that faith in the God of missions, which the disciples exercised in Christ, when they went forward to feed the multitude, with a few loaves and fishes. Let none settle down in self satisfied contemplation of what we have already done in Japan, and congratulate themselves on their well doing. We have done well, but the work is not yet done, and what we have to do must be done quickly. I venture to affirm from what I know of Japanese character and Christian work in Japan, that unless we as a mission are much reinforced within a very short time of a year or two, we shall be compelled to give up the idea of having north Japan as a field to cultivate for the Lord. We shall have to give an answer soon to those brethren. In Tokio and in the North we need greatly to enlarge our work, unless we are willing to allow ourselves to be swamped and swallowed up by the more energetic missions. This will be the inevitable result of delay in sending forth at once the needed laborers to man the field. It seems to me with these facts staring us in the face, viz , that immediate reinforcement is positively necessary to hold what we have already done, we must go forward. Are there not individual churches strong enough to send a man themselves, at their own cost as many other churches do? Are there not men of means among us who will say to some young brother stand ing ready to go, brother go at my charges and preach the gospel for me and yourself? Are there not those among us who are both able to go themselves at their own charges? God grant that the pressure upon our little mission *now* may be responded to by many loyal sons and daughters of the Church. Yours truly,

A. D. GRING.

For The Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

Leaflet and Appeal.

The Superintendent has now published *Leaflet Number One* for free distribution and has sent it with an *appeal to our pastors* to the pastors in the three Synods that support our Board.

In the appeal he pleads for the whole $22,000 this year, in order that the Board may come to a cash basis in its work.

Brethren, please do not throw these two papers aside, but give us your help in making a great point.

The German Board of the East.

The Board of Missions of the German Synod of the East has under its care eight missions, as follows:—

Place.	*Aid.*	*Missionary.*
Washington, D. C.	$144	Rev. W. L. Elterich,
Baltimore, Md.,	140	Rev. G. Facitis,
Philadelphia, Pa.,	700	Rev. J. Vogelin,
New York, N. Y.,	400	Rev. F. Fox,
Brooklyn, N. Y.,	400	Rev. W. Wolenta,
Reading, Pa.,	400	Rev. L. K. Derr,
Harrisburg, Pa.,	400	Rev. G. P. Seibel,
Clarence, N. Y.,	100	Rev. F. Schaade.

The mission in Buffalo, N. Y., became self supporting during the year, a remarkable example of rapid growth, having been a mission three years and in this time having built a church and a parsonage, with a present debt of only $200.

The Missions Pay More.

Many of our charges have three, four, even six or eight hundred communicant members, and yet they make up only a small amount of money, even for congregational purposes.

"How many members have you in this congregation?" I asked of a pastor.

"One hundred," said he.

"What salary do they make up."

"About $200," said he.

Then I had to tell him that our missions make up far more, though few of the people are wealthy. In some cases they make up for congregational expenses an average of eight, nine or even ten dollars. Indeed the average in all all our missions is $6 50.

What an immense sum our 184,000 people could make if they paid as our mission people pay!

Report of the Committee on State of Religion—Potomac Synod.

Your Committee have read carefully the reports on the State of Religion of the several Classes of this Synod referred to them, and would seek to embody the facts there learned in their report to this venerable body. These reports speak of the general measure of health and strength, vouchsafed by the Great Head of the Church to the ministry of this Synod during the past year; for which cause we should be thankful to the Giver of all good. With some few exceptions the regular pastoral work has gone forward in all the charges in our bounds. The work of the Lord seems to have progressed quietly, and without any special demonstration in the legitimate order of our church-life. The Gospel has been faithfully preached, the sacraments regularly administered, pastoral work has been crowned with success, the children gathered into the Sunday-school and the catechetical class, and when properly prepared, confirmed; and under this legitimate order of the use of the means of grace, the blessing of the Lord has crowned the labors of His servants with the ingatherings of many precious souls into His kingdom.

Several new churches have been erected for God's worship, old ones repaired, and made more comfortable, and new congregations organized. There has been great zeal and activity displayed in the different departments of Church work. Especially, would we notice the increased interest in Sunday-school work. Conventions and the discussion of subjects connected with the Sunday-school and Church work are generally held in all the Classes, thereby awaking and interesting the people in these worthy objects. Missions, home and foreign, are receiving greater attention and diffusing a new life in the Church. Liberality and the spirit of benevolence have greatly increased, and made it possible for our different boards to carry forward their work on a larger scale. While there is much to encourage us in this view, yet the Church is not responding to the full measure of its duty, nor to the increasing calls for help from our home missions and foreign fields. Yet, still, the success attendant on our humble labors should inspire us with new zeal, for greater aggressive work. True, there are difficulties, and scenes of sadness presented in our different fields of activity, reminding us, that in the earthly Church we need not look for perfection, but which at the same time call for more earnest prayer and work, that the work of the Lord may go forward, and the Church of God withstand the forces of darkness brought against her.

While we are progressing, which we are glad to say, yet are we progressing as we should, are we keeping pace with the demand of the age, as fast as the population and world are in our midst? The world is growing in numbers, sin is growing in power, should not the Church grow in measure to meet these new demands? While it is our aim to gather in the children of the Church, and our own people who by right belong to us; yet we as a branch of the Church Catholic, have a higher mission in trying to bring every soul to the feet of Jesus, that the kingdom of Christ may be established in the whole earth, and the world prepared for the coming of our Lord.

Within the past year many of our faithful workers in our Church have ceased their labors, and have been called to their reward, and among them are some of our faithful elders, and three of our ministers, Revs. J. D. Zehring, M. L. Hittel and G. H. Martin, D. D., whose deaths will be properly noticed by another committee. These fresh graves of the year remind us of the time when we too, one by one, shall fall in the ranks of our Master's service. Our summary of statistics though not full, yet compares favorably with former years.

Respectfully submitted,

WM. GOODRICH, *Chairman.*

Statistics:—Ministers, 147; congregations, 292; members, 30,818; unconfirmed members, 19,483; baptisms, infants, 1,766, adults, 270; confirmed, 1,637; certificate, 750; communicants, 26,185; dismissed, 569; excommunicated, 2; erasure of names, 274; deaths, 722; Sunday-schools, 251; Sunday-school scholars, 21,899; students for the ministry, 35; benevolent contributions, $30 366; congregational purposes, $116,321.

Family Reading.

Thanksgiving.

Thanks be to God! to whom earth owes
Sunshine and breeze,
The heath-clad hill, the vale's repose,
Streamlet and seas,
The snow-drop and the summer rose,
The many-voiced trees.

Thanks for the sickness and the grief
That none may flee;
For loved ones standing now around
The crystal sea;
And for the weariness of heart
That only rests in Thee.

Thanks for Thine own thrice-blessed Word,
And Sabbath rest;
Thanks for the hope of glory stored
In mansions blest;
And for the Spirit's comfort poured
Into the trembling breast.

Thanks, more than thanks, to Him ascend
Who died to win
Our life, and every trophy rend
From death and sin;
Till, when the thanks of earth shall end,
The thanks of heaven begin.

—*Frances Ridley Havergal.*

Thanksgiving Day at Grandpa Ashton's.

How quickly joy treads upon the very heels of sorrow, or *vice versa!*

Never was this truism more fully illustrated than on a certain Thanksgiving day at Grandpa Ashton's.

All the young and most of the middle-aged people of their church and neighborhood called Mr. and Mrs. Ashton by the endearing title of "Grandpa" and "Grandma," so I am taking no liberty whatever.

The day before the one appointed by the Governor as a national holiday was bright and cool, and with just snow enough on the ground to make fair sleighing; and merrily indeed the sleigh bells jingled as the good people of Rushville went hurrying about on thoughts of business or pleasure.

Grandpa and Grandma Ashton were old, and poor, and sad. It is surely bad enough to be old and poor without having business worries besides; but Grandpa Ashton had been dreadfully worried about a certain debt that he owed, until everything looked blue enough to the dear old man; and Grandma, suspecting something wrong, was beginning to sigh very frequently, and watch Grandpa with tender, sorrowful eyes; so that the business trouble was really taking all the quiet peace from their old age, and if not actually unhappy, they were likely to soon become so.

When Grandpa came in from milking the cows on the morning before Thanksgiving day, he brought a big rooster under his arm, and on opening the kitchen door said as cheerfully as could be to Grandma:

"See here, mother! Is this fellow to be eaten to-morrow? I 'spect we'd ought to make a little preparation, hadn't we, now? Nothin' great, of course, fur just us two, but suthin' a little out of the ordinary run—and with one of your *extry* nice cream pies, and a few other little fixin's, I guess we'll do."

"Yes," sighed Grandma, "I don't care much any way; but, as you say, we'd ought to take some kind of notice of the day, seein' the Governor's been and appointed it. I hadn't made no calculations about the dinner, father, 'cause I felt so certain that some one or other of the children would insist on us comin' to eat dinner with them. You're sure there wasn't no letter in the post-office last night, ain't you, father?"

"Yes, sure; but I reckon I'd better chop this young fellow's head off, now I've got him safe and sound. 'Tain't so easy catchin' 'em when you're stiff with rheumatism and hard on to seventy, as 'twas forty years ago, I kin tell ye."

The simple breakfast didn't seem to taste good to Grandpa; he nibbled at one thing and another, and sipped his tea, and finally he said:

"I've got some bad news for you, mother, and I dunno' when I've hated to tell anything as I do this."

Grandma raised her head so suddenly that her snowy cap-border stood straight out, framing a pale face, and she raised one hand as if to ward off a blow.

"Which one is it, father?" she asked, her thoughts, mother like, flying to her children. "I thought something was wrong somewhere. I just felt it someway."

"The children's all well and happy, fur as I know," replied Grandpa, "happier by a long sight than their old father, who's got to be turned out of house and home. Pretty hard, mother, ain't it, after all the savin' and pinching' we've done fur the last fifteen years or more?"

Grandma began to sob in a weak sort of a way. She asked no questions, knowing well enough what he referred to without further explanation. There was a mortgage on the little house and rocky farm, which they had been vainly trying to cancel for many years. The holder of the mortgage had told Grandpa that he was going to foreclose on it the next week, and the property would be sold by auction to the highest bidder.

"I wrote to Ezra and Abram about it sometime ago, and I 'spose you've told Hanner and Liddy, but they hain't got a word to say, it seems. I don't expect they'll let us suffer, mother—don't cry so—but it'll be a kind of hard to be dependent even on a child of your own; and I'm awful afraid they don't none of 'em want us, they are all so silent lately. Wal," taking down the old family Bible, "the Lord never has forsook us, mother, and His promise is certain. We've got a dreadful load of trouble to carry, but we'll ask Him to help us, and give us strength."

The old man's voice ceased to tremble as he began to read the chosen chapter. For nearly half a century he had read and prayed morning and evening in that low-roofed kitchen, and now with locks bleached to silver whiteness falling over his brow, and hands trembling with age and emotion, he called again on the Lord, and for the first time, except in secret prayer, he besought help in this great extremity.

* * * * * *

Let us glance into the homes of the four children, whom this worthy couple had reared and sent out to fill their chosen places among the world's workers.

Ezra, the oldest, was a minister in a town sixteen miles from the old home. It was to complete the payment of his college bills that his father had borrowed money, and he always intended to help pay it up, but his small salary was just sufficient to "bring the year around."

Two weeks before the homely little incidents just related took place, the minister received a long letter from his oldest sister, Hannah, which set him to thinking.

She had the true New England gift of going straight to the point when she had anything in particular to say. She reminded him of his superior educational advantages directly, and of the cost of the same indirectly, and then unfolded her plan thus:

"Now, I propose that we all go to father's Thanksgiving Day, and each of us carry one hundred dollars toward the debt of four hundred, and a present besides from every child and grandchild. If you're short of means I will lend you your part, and you can pay me ten dollars a month until paid, and no one but us two need know anything about it. I've written to Abe, and he consents, and Lydia will put in one hundred, though I expect it will cost her some pinching to do it, as you know *her* husband is rather close with money."

The minister thought long and sadly of the winter's needs, and finally called his sweet, patient little wife into the study and told her all about it. She looked sorrowful, but brave as ever, and replied:

"It is only right, my dear; we can and must trust the Lord to supply our actual wants. I can easily give up the new winter dress and cloak I had planned to buy, and perhaps your overcoat *would* last another winter."

"How many times have you given up that self-same dress and cloak?" he asked, smiling rather sadly.

"Only three," she replied, "but never mind that. We've two weeks to get ready, and we'll bend all our energies to do our part handsomely and well. Dear Grandpa, how happy he will be!"

So an answer was speedily sent to Mrs. Ayres, who lived twelve miles from her early home, but in an opposite direction. She was very busy, but found time to drop them a hasty note to "make no preparations for the table. Lydia and I will attend to all that—living on farms, as we do, it will be nothing for us, and I've written the same to Abe. Just see that you're there with wife and children, and we'll see to the rest."

Abram, the second son, lived in the city a hundred miles away. He had married a fashionable wife and had four children. His wife had never met her husband's relatives but a few times, and some way he hated to tell her about the mortgage and "sister Hannah's" plan. His first thought was to send a hundred dollars, but stay away from the festival. However, he thought better of it, especially when he remembered that Mrs. Ayres was coming soon to visit them, and he knew it would all come up then and be thoroughly aired in her straightforward way. So his wife was told part and guessed the rest The plan caught her rather wayward fancy at once.

"A grand surprise on Grandpa and Grandma Ashton!" she exclaimed, "how delightful! and the children shall carry lovely presents."

* * * * * *

The train from the city reached the village of Rushville at about 10 30 A. M., and in another hour a double sleigh from the livery stable, with scarlet lined robes, and drawn by horses proud of their jingling bells, drew up at the old, leaning gate at Grandpa Ashton's.

Grandma heard the bells and was looking out of the window. She had just put the one chicken nicely stuffed in the oven to roast, and potatoes, cabbage and squash were on the table dressed for cooking."

"Why, father!" she exclaimed, "there's a big sleigh stopped here, and the folks are gittin' out. Who can they be?"

Grandpa hurried out to see, but before they had reached the door Grandma recognized her son. After the first salutations were over, and the two older children, almost young ladies, critically examined through spectacles to see whom they "favored," poor Grandma could conceal her anxiety no longer.

"I do wish you'd written, Eliza. I didn't expect anybody, and we hain't got much of a Thanksgiving dinner. I can get more vegetables ready to be sure, but I guess one chicken will seem rather small for eight of us, but I hain't time too—"

"Never mind, mother," replied Mrs. Ashton, sweetly, knowing more than she wanted to tell, "we came more to see you than to eat a fine dinner."

A loud laugh from the children at the window and a clapping of hands—

"A load from that way; see, Anna, see!"

"Yes, and see, one from that way, too; both got to the gate at once!"

Grandma was bewildered as they came trooping in, dressed in furs and heavy cloaks, for all had taken a long ride. Worse and worse! that poor chicken peacefully roasting in the oven wouldn't furnish a mouthful apiece. How could they be so thoughtless! thought poor Grandma.

"It's a *surprise*," shouted little Mabel Ayres, a rogue of ten summers, "and surprisers always bring baskets, and we've got four packed full of—"

"There, child!" ejaculated Grandma, dropping into her chair with a sigh of relief, "that's the most comfortin' thing I heard to-day. I was afraid you'd most starve. Do, father, see if the other room ain't gittin' warm; we shall swarm here in a minnit."

Mrs. Ayres, an energetic, stirring, handsome matron of forty, took the helm of affairs at once.

"Go right in to the parlor, mother, and don't give another thought to dinner. What isn't here already will be when Liddy gets here. I expect them here every moment."

I shall not describe that dinner, and I hope nobody will be disappointed thereby, only I must say that it is doubtful if such roast turkeys, or chicken pies or plum puddings were seen on many tables that day. A half hour in a good hot oven made them forget their late journey, and they tickled the palates of the ten elders and twelve youngsters in the most approved fashion.

After the older people had eaten their dinner and returned to the little parlor, Mrs. Ayres tarried to superintend that of the children.

"Now," said she briskly to her two blooming daughters of fourteen and sixteen, "I leave things in your hands. Don't get noisy or run into the parlor; we don't want to be disturbed." Then she went to her father's side, and drawing up a chair, sat down, and in her sensible way alluded to the debt on the old farm, spoke of the sympathy and desire to help him, and before the dear old man had thought of such a thing the four hundred dollars lay in crisp new bills in his hand.

There was a moment's silence. Grandpa tried to speak, but something choked him.

"I've a little gift for Grandma," said Mrs. Abram, in her pretty, graceful way, coming forward and placing in Grandma's lap a dress pattern of black cash-

mere with a fifty dollar bank note pinned to it."

"Well, so have I, now I think of it," said Mrs. Ayres. "Husband, do run out to the shed, and get that roll out of the big sleigh."

"Husband" walked sedately out and brought in two comfortables, bright and new, while sister Lydia proudly produced a pair of soft, white flannel blankets, spun and woven by her own hands. Mrs. Ezra modestly laid her gift of two caps of fine lawn, with beautiful hemstitched ruffles, on Grandma's knee.

All in all it was too much for poor Grandma. She burst into tears, and could hardly keep from confessing that she had cried twice the day before because she feared their children had forgotten how old and poor and sad they were.

"Come, come, mother," said Mrs. Lydia, kissing the withered cheek, "don't let the children see a tear, please; they couldn't understand it at all, and they are going to just about swamp you both with their little gifts pretty soon. Teddy has brought four quarts of his cherished store of butternuts, a little bag of beechnuts, and a big bag of popcorn."

"And Linnie," added Mrs. Ezra, "insisted on bringing grandma and grandpa some tandy. So you will have gumdrops and caramels enough to last you all winter."

Grandma wiped away the last tear before the children came trooping in, bringing pin cushions, chair cushions, needle books, crocheted slippers, a shoulder shawl, a handsome workbox and knitting basket, besides dozens of other useful things.

By and bye Grandpa hushed the chattering throng in the kitchen, and sitting in the doorway between the two rooms, he read some of the sweet promises of the Saviour to His sorrowing children, and such a prayer as followed! None who heard it ever forgot the pathos, the triumph of faith, the deep thankfulness that God had given him such loving, dutiful children.

"Well, well!" exclaimed Grandma, when all were gone except Abram and family, who were to remain a few days, "I don't believe there's such a surprised but thankful and happy woman in the hull State of New Hampshire as I be; and it's all I can do to keep from feelin' proud of my children and grand-children."

"I ain't a tryin' to," replied Grandpa, quietly, "and there ain't no sin in feelin' as I do, for if a ton had been took off my back I couldn't feel no lighter. I'm too happy to say much anyway. Children, just sing

"'Praise God from whom all blessings flow.'

"Amen."—*The Woman's Century.*

Old-Time Food.

Some of the dishes of the Elizabethan period are curious enough. Sea-gulls were eaten; there was pickled goose, with cloves and ginger; soused turkey, boiled in white wine and vinegar, and soaked for a month; "pear puddings," containing no pears, but made of cold fowl or turkey chopped up with flour, currants, eggs, cream, etc., and then fashioned into the form of pears and baked. The stalks of tulips cooked like peas, omelets of mallow stalks, hartshorn jelly, pippins preserved in jelly, apple syrup, quince cheese, candied fruits, were among the delicacies of the age. Still a large number of dishes were prepared just as they are to day. Thus we read of broths and pottages, marrow puddings, black and white puddings, fricassees of veal, stewed beef, Scotch collows, chicken salad, roast partridges, custards, cream and cheese cakes, mince pies, whipped creams and syllabubs, which were precisely in Elizabethan what they are in the Victorian days. In regard to meat, oxen and sheep were not uncommonly boiled entire, but when this was the case they were divided into joints before leaving the kitchen. Viands were also not uncommonly served in "coffyn cotes," as they were somewhat unpleasantly called, the coffin being of pie-crust. Game was often coffined, so was fish, including dolphins and porpoises. While our ancestors revelled in fish, flesh and fowl, there was a marked absence of vegetables. Toward the termination of great feasts spices were handed round with the wine, and the spice-plate was often richly engraved or enamelled. At the same time the drageors or comfit-boxes full of perfumed confectionery, were passed about. The waterers or confectioners, who were often Italians or Frenchmen, held an honored place in the household, for they were veritable artists and were always exerting their brains to devise some new "subtilty." These subtilties had often some hidden meaning, not only compliments but even sly rebukes to heretics and politics were conveyed in these sugared emblems.

Let not the mother say, "My son is too little yet to be corrected for his faults; when he is older he will understand more, and then I will correct all his bad habits." The best time to lead a child in the way of truth is when young. You can then train him easily. He is learning to be self-willed; soon he will be fixed in his stubborness. Bend him now to your will, and he will grow submissive and gentle. Let him grow up without training, and he will in the near future train you to your sorrow. Train him aright when little.—*Methodist Recorder.*

Youth's Department.

November's Party.

November gave a party,
The leaves by hundreds came—
The Chestnuts, Oaks, and Maples,
And leaves of every name,
The sunshine spread a carpet,
And everything was grand;
Miss Weather led the dancing,
Professor Wind the band.

The Chestnuts came in yellow,
The Oaks in crimson drest;
The lovely Misses Maple
In scarlet looked their best.
All balanced to their partners,
And gaily fluttered by;
The sight was like a rainbow,
New-fallen from the sky.

Then, in the rusty hollows,
At hide-and-seek they played;
The party closed at sundown,
And everybody stayed.
Professor Wind played louder,
They flew along the ground,
And there the party ended
In "hands across, all round."

—*Lutheran Observer.*

A Screw Loose.

BY "ELEANOR KIRK."

"Oh! Forlornity! Forlornity! my biggest pumpkin pie has all spilled over in the oven, and dear me! what ever shall I do?"

Mrs. Kingsley wrung her hands in despair and retreated to the back door. The smoke from the burning mixture filled the kitchen, and in spite of the hasty closing of doors and opening of windows, went stealthily into every nook and corner of the quaint old farm-house.

"Whew! mother! the house is a fire!" Master William Kingsley roared, entering the kitchen at this crisis. "Ichabod did that," he went on. "I see him a-giggling by the stove afore I went out."

"To be sure he did it," Mrs. Kingsley replied in a tone that meant disaster to the author of the mischief. "I told him to be careful when he put the wood in the stove, and instead of that he slammed it in as he always does."

"Mother, I put the last wood in the stove."

The voice was clear and firm, and the young girl who had just stepped upon the scene, looked about her with a shade of defiance in her manner.

"I tell you you didn't put the last wood in," her mother contradicted. "That lazy, good-for-nothing Ichabod did it. Now look at this!" and the angry and most unreasonable housekeeper held aloft the pie which contained only a part of its original filling.

"I wonder what your Uncle William will think of us all?" she went on. "I havn't any more pumpkin stewed, and there isn't time to stew any. I wish Ichabod Lane was a million miles from this house, so I do."

"Mother, Ichabod has been down in the south meadow for the last half-hour, and it's only ten minutes ago that I saw to the fire," the young girl responded. "I didn't know that you had a pie in the oven. If I had known it, I should have been more careful."

"That ain't the first yarn you've told to save Ich a blowing!" her brother remarked with a tantalizing grin.

Maud took no notice of this, but went bravely on in her defence of the absent.

"There never is anything wrong in this house that isn't laid to Ichabod," she said, "and I do think he might be let alone Thanksgiving-day."

"I wish he could be let alone every day!" said Mrs. Kingsley. "He has always been a thorn in my flesh. In all my life I never saw any good come from trying to do a kindness to your poor relations."

"Squire Covert says there's a screw loose in Ichabod," Master William put in, his accommodating mouth crammed full of gingerbread and raisins.

"There is more than one screw loose!" Mrs. Kingsley remarked, "but dear, dear me! what shall I do?"

"There are ten pumpkin pies in the closet," said Maud, "and I should think that Uncle William and every body else might manage to make out."

"You know very well that I always make a big pie for your Uncle William every Thanksgiving morning, because he likes 'em fresh-baked," said the head of the house. "Anybody'd think this was news to you!" she added scathingly.

"Here comes Ich, now!" Master William exclaimed, breaking into as much of a roar as the gingerbread and raisins would permit. "Ain't he a comical-looking old cove though, with his head on the ground and his shoulders in the sky!"

"Mother, don't scold him this morning, please," Maud entreated, with the look of a pitying angel in her eyes.

Ichabod Lane, the "farm hand," advanced slowly. His eyes were cast down, and a stoop of the broad shoulders gave him a slouching appearance, which one glance at the really fine and intelligent face immediately contradicted

"Is there anything I can do?" he inquired in a preoccupied manner.

"I tell you what you can do, Ich!" said William. "Tear the stove to pieces. You've busted Uncle William's pumpkin pie, and now you'd better finish up."

"I—I—did what?" Ichabod inquired, looking at each member of the group in turn.

"That's what you did!" said Mrs. Kingsley, pointing to the pie. The young man advanced and surveyed the ruin.

"Why, it's been spilled!" he remarked, after a careful examination.

"Yes, Ichabod, and I did it!" said Maud, almost too angry to control herself, "but it seems that mother prefers to blame you even at the expense of the truth. Oh! I did hope," she went on, with a quiver of her sweet young voice, "that we might have one day in the year without a quarrel."

"Never mind, Miss Maud," said Ichabod, with a rare smile. "If you did it, it was an accident, and if I did it, I surely didn't mean to."

"Perhaps you think that not meaning to will bring the pumpkin back to that pie," said Mrs. Kingsley, in a white heat.

"Ich looks at the moon too much!" said Master William. "I woke up last night, mother, and most all of him was out of the window. I couldn't see nothing but just his boots."

"Mother, won't you make William stop?" said Maud. "Don't let this thing go on any further, please, mother," the little peacemaker added. "If you do, the whole day will be spoiled."

"I expect, mother," and now William set his teeth to work on a doughnut, "that the first thing we'll know, Maud and Ich will be eloping, like Annie King and Jim Halstead."

Ichabod had just deposited an armful of wood in the box, and now without the slightest trace of anger in face or manner, walked slowly toward the young reprobate.

"William!" he began, "if you ever make such a remark as that again, I shall tell your father, and if he don't punish you, I will."

"You will?" said William, somewhat cowed by this most unusual behavior on the part of the "half-witted" Ichabod. "What will you do?"

"I'm a little interested in that!" said Mrs. Kingsley, advancing with a potato in one hand and a knife in the other. "What will you do, Ichabod?"

"It will be time to decide when he repeats the offence!" said the farm hand. "But I'm not afraid of his doing it."

"It seems to me you are rather putting on airs!" Mrs. Kingsley remarked, in her most offended and offensive manner, "but just let me tell you one thing, when William Kingsley arrives the first thing he'll hear will be my account of you. Everybody knows you ain't full-witted, but that's no reason why I should be bothered with you. Squire Covert says there's a screw loose about you!" and now Mrs. Kingsley laughed at the expression which had so suddenly overspread her companion's face; a look of pain, an indescribable sadness, which, strange to say, made the going-on a much more relishable performance. "William Kingsley wanted me to keep you here because you happened to be a third or fourth cousin, I dunno which, till something else turned up. I've stood it as long as I am going to, and now I'm giving you warning."

"You mean you want me to go away?" the young man inquired, with an appearance of relief quite incomprehensible to his companion.

"That's just what I mean," Mrs. Kingsley replied, "and I wonder what will become of you!"

"The Lord will help me," said Ichabod, firmly.

"The Lord will help you?" Mrs. Kingsley repeated with scorn. "Perhaps the Lord does do more for fools than for sensible people!" she added. "Mebbe, Ichabod, you'll get to be President of the United States yet."

To this there was no answer. Ichabod's thoughts had evidently flown to more agreeable subjects, and when Maud saw the far-off look come into the patient's eyes, she picked up her duster and walked away to finish her work. Maud Kingsley was only fifteen, but she was the only friend poor Ichabod had in the house. Mr. William Kingsley, just now momentarily expected at the farm, had shown some interest in this poor relation, but as he had never visited his brother's family excepting at Thanksgiving time, he had, apparently, small opportunity of showing his friendship.

Maud's father treated his farm hand with civility, but never interfered with the domestic machinery in which the long suffering Ichabod was most cruelly entangled. Poor Maud! she dusted the furniture, it is true, she might also have washed it with her tears. Every day saw such scenes as these, and the proud spirited, kind-hearted, and truly conscientious girl felt her soul swell with indignation.

Ichabod Lane stood to her as the embodiment of all that was gentle, patient and good. Time after time she had come upon him praying for strength to bear the treatment of her relatives—help to forgive them. Ichabod Lane, who had never had a day's schooling in his life, was so far ahead of her as to be able to lend her a helping hand or head out of all her mathematical tangles, as well as her troubles in syntax and prosody. Mrs. Kingsley attached no weight to these facts. She knew of a "whole idiot" who had once learned to read, so she said, and it was entirely logical to suppose that if a whole idiot could learn to read, a half idiot could commit the multiplication table.

When Maud entered the kitchen again, a strange sight met her eyes. Master William lay at full length on the table, so convulsed with laughter as to be almost black in the face, while Mrs. Kingsley, also very much amused, sat by the kitchen window resting herself after her hard morning's work. At the sink, his shirt sleeves turned back, a calico apron protecting his clothes, stood Ichabod washing dishes. This was the first time the young man had been asked to do such work as this, and Maud, understanding her mother's motive to be a further humiliation of the already humiliated Ichabod, stood for a moment like one petrified. At last the girl's indignation found utterance.

"Mother, did you tell Ichabod to wash those dishes?" she asked with flashing eyes.

"Yes I did," said Mrs. Kingsley, calmly; "you had got dressed up and I was tired."

"Ichabod, give me that apron and come away this minute," said Maud, attempting to undo the knot which her mother had tied. "That is my work, and I was just coming to do it."

"Please don't," said the young man with a smile. "I'm nearly through, Miss Maud."

"It is a burning shame," said the girl, bursting into tears. "Ichabod," she added, pulling at the apron strings again, "if you don't come away, I'll never speak to you again as long as I live."

"Your mother told me to do this," said Ichabod gently, "and I must finish. Why, Miss Maud," he added, "it don't make any difference to me what I do so long as I know I am right."

At that moment Mr. Kingsley drove up with his brother William, and in a twinkling both gentlemen were in the kitchen. The master of the house seemed somewhat surprised at the condition of things, but Uncle William seemed not only surprised but annoyed.

"Good gracious, Mary!" he exclaimed, addressing his sister in-law, "can't you find work enough to do without setting him to washing dishes?"

"There were dishes to wash, and nobody to wash 'em," said Mrs. Kingsley doggedly.

"Come, away from that, Ichabod!" Uncle William ordered. "I have got some news to tell you," he added, so be quick about it." Ichabod washed the last pan and put it away, then washed his hands and gave one to his friend.

"Ichabod," the gentleman resumed with considerable feeling, "this is Thanksgiving-day, and if ever a fellow had cause to the thankful, you are that fellow. It is my opinion you had a pretty tough time, but you have been 'faithful over the few things,' and as true as you live, my boy, you'll be 'ruler over many.' Ichabod Lane! your patent has gone through, and as you gave me full power of attorney, I have already sold five thousand dollars worth of the things."

"What things?" said Mrs. Kingsley, springing from her chair, her face ablaze.

"Some little screws," Mr. Kingsley replied. "You wouldn't understand if I were to tell you, but, small as they are, they are big enough to give Ichabod an independent fortune in two years from date."

"When has all this been going on?" Mrs. Kingsley inquired.

"While you've been scolding! Uncle William responded with a good-natured laugh. "Ichabod has been studying and working, and I've been helping him."

The patentee was the only one who did not seem quite overcome with surprise. Maud threw herself into her uncle's arms and laughed and cried unrestrainedly.

"Why under the sun don't you say something, Ichabod?" Uncle William inquired after a while.

"I don't think there's much to say," the young man replied. "You see, sir, I knew I should get it if it was best for me to have it."

"And if you hadn't got it, what then?" Uncle William asked.

"I would gladly have gone without it," said Ichabod.

"Who would have thought it?" said Mrs. Kingsley musingly, as she dished the Thanksgiving dinner, "an independent fortune out of a little screw! Just as likely as not he'd never have thought of it if he hadn't had a screw loose himself."

False Shame.

Do not be ashamed, my lad, if you have a patch on your elbow. It is no mark of disgrace. It speaks well for your industrious mother. For our part, we would rather see a dozen patches on your clothes than to have you do a bad or mean action, or to hear a profane or vulgar word proceed from your lips. No good boy will shun you or think less of you because you do not dress as well as he does; and if any laugh at your appearance, never mind it. Go right on doing your duty. Fear God rather than man; love Him early and serve Him faithfully, and there shall be laid up for you in heaven treasures that fade not away.

Pleasantries.

There is an unprecedented demand for cider barrels in Connecticut. All the farmers except the deacons are making cider, and the deacons are putting in a few barrels of vinegar.

Some girls think they can have anything they wish. A few days ago a Newport girl wanted her pap to cut a hole in the back of the family church pew big enough for her bustle to go through, so she wouldn't smash it when sitting down.

Father—Who are the leading men in your class at college, Tom? Tom—Let's see. There is Ed Pender, can curve a ball around two posts; Tom Smith can kick 9 feet and 2 inches high, and Andy Jordan can throw any man in the university, Our class is going to make a brilliant record, father.

Mary was sent away from the dinner-table because she misbehaved, and told to go upstairs and tell the nurse to put her to bed. The family coming in from dinner a half-hour later found her threading her way among the parlor chairs and tables in most complicated figures. "Mary!" exclaimed her mother, "didn't I tell you to go upstairs?" Mary looked up placidly. "Yes, 'm. I'm going; I'm on my way now."

A correspondent apologizes for not writing better upon the ground that he tried to stop a circular saw with the knuckle of his first finger on the right hand, with the usual result. We interviewed a circular saw some quarter of a century ago, and the consequence was that there is half an inch less stock on the first thumb of our right hand. A circular saw is the most irritable, unreasoning and exacting tool in the world.—*Mechanical Engineer.*

Change of Heart.—Man—My Gracious! We'll be late. Get your things on. Wife—My dear it's raining pitchforks and the wind is blowing a hurricane. "We have strong umbrellas." "My dress will be ruined." "Wear your waterproof." "And you know you have a cold." "I can wear rubbers; I wouldn't miss that opera for—" "Opera? This is not opera night; it's a prayer meeting night." "Oh! I wonder if our preacher thinks people are idiots enough to stir out of the house such a night as this."

THE MESSENGER.

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WEDNESDAY, NOVEMBER 23, 1887.

The Nation's Thanksgiving.

"Thanksgiving day," from a local New England custom, has grown to be a recognized institution of our entire land. There is a fitness in this, and a philosophy as well. It is not in opposition to Church festivals, although it took its rise, perhaps, through a felt want, where these were not observed. It is a semi-conscious prophecy and an acknowledgment of the fact that every people must lay their tribute at the feet of Jesus. It comes up to us from the secular side of our free national life—from amidst the din and confusion of money getting, calling a halt in the strife and stride of human events, to own the Presidency of Jehovah,—the Father of lights, from whom cometh down every good and perfect gift, and who holds the destiny of nations in His hand. Let us hail it with joy and celebrate it with praises.

The Right Kind of Conversion.

Speaking of Mr. Moody's preaching in Montreal, a correspondent of the *New York Observer* notes among other effects, that "thieves have sought to make restitution." That is worth something. An impression prevails in many quarters that conversion allows a man to hold on to stolen goods. It would be a wonderful sight to see a converted swindler take a deed to some poor widow and say: "Madam, that belongs to you. I cheated your husband out of the house I live in. Come and take possession of what is your own." Would it not seem strange to see all the boodlers who have escaped to Canada come trooping home under the influence of the Gospel? And yet the religion of Christ calls for crucial tests.

Good Customs.

At a recent General Conference of the Swedish Church in Stockholm, which was attended by over four hundred clergymen, strong speeches were made in favor of a return to some of the old customs which have fallen into disuse. One of them was to keep the churches open all the time, that they may be regarded by the people not merely as preaching places, but retreats for private devotion. Another was to have the bell rung morning and evening, to call the people to prayer. It is beginning to dawn upon the minds of American people that such customs might be introduced in this country with great benefit. The practice of building costly churches and then locking them up to be passed by in business haste from one Sunday night to the next Sunday morning, is not only a piece of extravagance, but it allows the world-tide to sweep every holy thought away. The ringing of the "Angelus," at which every prince and peasant in Catholic countries stops and bows in prayer, is not to be laughed at as a bit of Romish superstition. It is a custom that thinking Protestants respect and would like to observe at home if opportunity were given them to do so. In a German Lutheran church in the northwestern part of this city the bell is rung whenever the congregation repeats the Lord's prayer, and we know that some who are outside j in in the devotion.

Rev. Mr. Spurgeon's Position.

Rev. C. H. Spurgeon, in the *Sword and Trowel*, in announcing his unalterable determination to withdraw from the Baptist Union, disavows all intention of starting a new denomination. "There are," he says, "denominations enough. If there were a new denomination formed, the thieves and robbers who have entered other 'gardens walled around,' would climb into this also, and so nothing would be gained."

He claims that he is not "sniffing about for heresy," or "dealing with tares that are like the wheat, but with thorns and thistles which declare themselves openly." "People who deny the fall of man, and the necessity for Christ's atonement," he says, "have all the liberty in the world and we would be the last to abridge it; but that liberty cannot demand our co-operation."

Rev. J. Guiness Rogers, however, in a speech made at an anniversay meeting at Peckham, England, protests against this and hopes the imputation of Mr. Spurgeon will not be listened to. He says: "It might be that there were matters in which there were shades of difference in opinion, and still more in expression, yet he rejoiced and gave God thanks for the confidence he felt that there was a large body—a vast majority—of ministers who were faithful to the Gospel, not the gospel of Calvin perhaps, but the Gospel of the Lord Jesus Christ."

God's Hand in our Country.

It is a clearly established fact that the people who came to this continent before it was re-discovered by Christopher Columbus, did little except inhabit it. There was no development of its resources and no apparent progress of the human race.

But one marked Providence in regard to our land is the fact that the veil was kept down on the West, while it was raised on the East, that the Asiatic civilization might be kept out while the European came in. It would have made a great difference if the soil had come into the possession of pagans from across the Pacific.

As some one has recently said, "God was preparing our country as a center of influence, a base of supply and a training ground for the men who are to conquer the world for Christ." The time for the lifting of the veil, too, was significant. It was just when the revival of thought took place in Europe and when the dispersed people of God needed a refuge from civil and religious persecution.

And here in this land of the sunset with the grandest seas of the globe tossing their billows between it and the haughty tyrannies of the old world—here in this beautiful and varied expanse of territory, large enough and rich enough to develop the Christian activities of the race, God has located a home for man, such as is not found any where else on the earth.

The processes by which the nation came to birth; its growth, the genius of all our institutions, their preservation in the midst of civil strife, everything excites admiring wonder. The possibilities of personal and social happiness, the peace and comfort of civil and religious life and the encouragements given to effort in such a country call for our highest appreciation and gratitude.

Numbers and Factors.

A correspondent of the *Christian Advocate*, writing on "City Evangelization," gives some interesting figures. It appears that with all the efforts put forth in this direction, statistics show that the outward advance is not what might have been expected. In New York city, for instance, there are only four more Protestant churches now than there were in 1880, although there has been an increase of 300 000 in the population.

The writer continues: "In six Assembly Districts in New York city, with an aggregate population of 360.340 in 1880, there were 3,018 saloons and 31 Protestant churches, over one hundred times as many saloons as churches, a saloon to every 112 and a Protestant church to every 11,600 persons. In the First Assembly District there is a saloon to every 47 persons; in the eighth, one to 119; and in the 20th, one to 208. The number of Protestant churches to the population in the 9th District is one to 6,285; 8th, one to 11,466; and in the 20th, one Protestant church to 20,246 people."

It seems from this that the multiplication of houses of worship has not been equal to the demand, and that it has not kept pace with the numerical growth of the city. One hundred additional Protestant churches would have been required to preserve the ratio. The figures are given to show the necessity of planting mission churches in centres that will reach the outlying population, and the writer urges with propriety that one great aid in the work would be to establish technical schools in which boys and girls could be kept from idleness and the vice that is sure to follow.

It must be remembered, however, that Christian work is not to be judged by figures alone. As a factor in the world's life it has what may be called an algebraic power, and it has been wonderfully cumulative in its force during the past decade—accomplishing more, and getting ready to accomplish more, than the mathematician dreams of. Much must be done in "*preparing* the way of the Lord," and it is always found that seemingly unfruitful and inadequate efforts have been a necessary part of the process which tells in the end. Ten years hence the figures will be different. Meanwhile we must not forget that as an element in the struggle now going on Christianity is stronger than even sin. It closed the gates of the Centennial Exhibition in 1876, although the vast multitudes clamored to have them open, and it will close up the saloons.

Illness of Dr. M. Kieffer.

We regret to learn from *Public Opinion*, that Rev. Dr. Moses Kieffer, who heroically went to Sioux City, several months ago, to establish a mission, was recently taken seriously ill at that place. He is suffering from neuralgia of the heart and other complications. The statement that he had so far recovered as to justify his removal to Sandusky, Ohio, where Mrs. Kieffer is visiting, we are told by reliable private authority is not correct. Dr. Kieffer has the prayers and sympathy of the entire Church. His son George, of Baltimore, is with him, and he does not lack any attention.

Dedication.

Another new church has been given to the Lord. This time in the Redbank charge, Clarion Co., Pa., of which Rev. R. F. Gass, recently from the Theological Seminary at Lancaster, is pastor. About a year ago the congregation, formerly known as *Salem* having disposed of their interest in the old Salem Church to the Lutherans, began building, on another part of the lot, owned by them and the Lutheran people, a very fine and commodious church edifice. The work was undertaken with fear and trembling, but was finished with confidence and joy. There is a large audience room, two side rooms which can be thrown open to the main room on special occasions, a Gothic roof, an imposing bell tower, and the building is warmed with a modern hot-air furnace. Building material is very cheap in this section of the country, being very near the lumber regions, and these people have now, at an expense of about $4000, one of the finest country churches to be found in this or the adjoining counties.

The dedication took place on Sunday, October 30th. The preliminary services began on Thursday evening, October 27th, when Rev. S. T. Wagner, of Eldyville, preached. The pastor preached on Friday evening. Rev. J. G. Shoemaker, of Dayton, twice pastor of this congregation, preached very acceptably on Saturday afternoon. On Saturday evening the pulpit was occupied by Rev. D. B. Lady, of Curllsville. On Sunday morning Rev. R. C Bowling, of Kittaning, preached the dedication sermon on Gen. 28: 19. The text was well chosen, and the sermon was striking, forcible, and very appropriate to the occasion. After the Sunday morning sermon, a brief history of the enterprise was read by the pastor, and the people were asked for an additional contribution to cancel a small remaining indebtedness and properly to complete the work by placing a bell in the tower and enclosing the grounds with a fence. Under the inspiration of several stirring addresses from the clergy present, over $500 was contributed for this purpose in a short time; after which the pastor read the office of dedication from the "Order of Worship," and under the name of NEVIN MEMORIAL REFORMED CHURCH the building was set apart to the service of the Triune God. Rev. Bowling preached again in the evening.

This congregation is to be greatly commended for the fact that over a year ago, when practically without a pastor, Rev. Shoemaker, the incumbent, being helpless from a stroke of paralysis, they entered upon this work and carried it to successful completion. Rev. R. F. Gass, who recently became pastor of this charge, has much reason to be encouraged by this display of faith and enterprise on the part of one of his congregations. Under his faithful leadership, they will no doubt show themselves equally ready for other forms of church work, and will carry the same spirit of liberality and devotion into their efforts to build up the kingdom of Christ at home and abroad which they have manifested in the erection of this temple for His service. Thus will they themselves be living stones in that temple not made with hands eternal in the heavens.

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Communications.

A Heart-Rending Letter.

The Philosophy of Religion—Heathen Liberality—School buildings necessary—Delay expensive—Activity the present duty.

Here is a soul-stirring letter from Brother Hoy. Will our dear people meditate on these things that the profiting may appear unto all? It is very plain that our present duty is to furnish the means for the erection of suitable buildings, wherein our missionaries can live and labor with comfort to themselves and with profit to the Church.

Let the whole Church labor in the inspiration of the motto of St. Paul—"This one thing I do." There should be no division of sentiment on this point. It would be simply cruel to send out more workers before we provide the home comforts and school facilities for those loyal, zealous and patient souls already in the field. Let us enable the treasurer, by a united effort, to report by New Year, that the funds are at hand for this pressing purpose. God grant it. A. R. B.

Pottsville, Pa.

SENDAI, Japan, September 21, 1887.

Dear Reformed Friends:—The renowned Dr. Caird in his Philosophy of Religion, says, "If there is an escape from selfish isolation when the individual identifies himself with the larger unity of the family, or again, if his spiritual life is still more expanded and enriched when his happiness is implicated with the welfare and progress of the wider organism of the state,—then most of all will the individual nature become enlarged when the love of kindred and country expands into an affection yet more comprehensive,—the love of humanity, and the life and happiness of the individual become identified with the spiritual life and perfection of the race. It is the indication of a true moral progress when nationality has ceased to be the limit of individual sympathy, when the oppression or degradation of nations, however remote begins to appeal to us with a sense of personal injury; or when, as has sometimes happened in modern times, the story of a great act of cruelty or injustice done to a single human soul breaks down for the moment the barrier of national and individual exclusiveness, and evokes from all lands a cry as of pain and indignation for a universal wrong. In such incidents there is a witness to the capacity of a universal life which every human spirit contains, and to the slow advance of mankind towards that idea of goodness which all Christians have recognized in One who loved all men with a love more intense than the love of kindred and country, and who offered up life itself a sacrifice for the redemption of the world from evil."

Truly this philosophy is missionary. When the individual rises above private self into identification with the organic life of the world, or, in plainer terms, when the individual lives in self-devotion to the good of mankind, does he experience the best human love. The missionary spirit is its own reward. I know, dear friends, that you possess this spiritual capacity of a universal life of love. By the grace of God you have expanded beyond the limits of home, of State, or of nationality. You have room in your generous hearts for the heathen.

And now permit me to speak plainly. Recently, in a certain district of Tokio, a heathen festival of four days duration cost fourteen thousand families 83,014 *yen* or, about $70,000 in American gold for lanterns, votive pictures, ornaments and processional cars and in loss of wages. Taking the Japanese average of five members to a family, we see that seventy thousand men, women and children, contributed seventy thousand American gold dollars, or eighty-three thousand Japanese dollars, and all this in the worship of gods of wood and iron and stone and brass. These gods see not, hear not, speak not, neither do they live or give life.

In this connection take the reports of the various Synods, and see how many men, women and children there are in our beloved Reformed Church. What is the number? Well do you know that you have been talking and writing and reading for four years about the erection of a girls' school building in Japan? The treasurer reports only a few thousand dollars. Don't you see that the heathen are far in advance of you, in liberality? This is the plain truth.

It can be seen throughout all Japan. Do they love their gods more than you do Christ? Do they worship with more fervency of spirit? Who will answer? Why must this question be brought home to us? How much longer will you delay? Do you fully appreciate that delay is expensive? Delay is lost to us in the high rents we must pay for inferior houses, in the advancing price of lumber and in wages, which are rising every month. Your delay plainly costs you much money.

Then, too, it costs much in this that the development of the girls' school is retarded for the want of proper accommodations. You are losing golden opportunities. Mr. Mon, the Japanese minister of education, says, the Government will not establish a girls' school if we meet the demands in Sendai; but if we fail to do so, he will plant one here next year. What is the difference? Simply the difference between a self-supporting and a charity school. Do you want your school to be self-supporting soon? Then do not delay. Erect the buildings at once. Do not delay. You lose.

Are you aware that it does not pay to make your missionaries live too long in a Japanese house? For the last five weeks I have been suffering from a disease which threatens to become chronic. My physician traces the source of it to the fact that I am residing in a Japanese house. These houses can never be adapted to the wants of Americans or Europeans. For the sake of souls, for the sake of ourselves, and most of all, for the sake of our dear Saviour, I plead with you to do better things.

You speak of yourselves collectively as a sleeping giant. There may be wit in this, but there is no divine religion. That giant before God never had a right to fall asleep. Souls are to be saved.

What are souls? Who is God? Act! Act!! Our hearts bleed for these heathen. Oh be more active. Don't let it be said, that the heathen know better than you how to give good gifts. The love of God should constrain you to offer more liberally to the foreign cause. Remember the large offering of the heathen at their late festival. Is this plain language? We cannot help it. We are all moved as never before by the very necessities of our growing field. We know the capacity for universal love in our dear Church at home, that love of which the learned Dr. Caird so vividly speaks. But this spiritual power of yours must be exercised in order to make you full men and women in Christ. In the name of God, and for the love of God, will you not give us the means for a girls' school building and for missionary residences? I tremble at this moment at what my own physician told me may be the result if we must reside much longer in a Japanese house.

May there not be a grand movement this fall and winter throughout our Church in behalf of your Japan mission? Oh send us help. You can if you will, you can more easily than the heathen can support their costly festivals. For Jesus' sake, hear this appeal.

W. E. HOY.

Watson Run Church.

The Watson Run Church of the Saegertown charge has just undergone a thorough refitting. For some time past it was felt among the people that their house of worship, as then arranged, was no longer large enough. After due consideration it was decided a few weeks ago that the gallery, which had come to be a relic of the past, and which had ceased to be used for that for which it was originally designed, namely the choir, should be taken down. This was accordingly done. Then all the available space was utilized for seating purposes, giving not only more room, but room that can be used to a much better advantage. In order to make up for the loss of the vestibule on the inside, a substantial, roomy and tastily built one has been put on the outside of the structure, supplying all present wants of the congregation so far as convenience and space are concerned. In addition to this the ceiling and side walls have been tastefully and artistically papered according to the latest designs, the pulpit, altar and reading-desk regrained, a new carpet put down on the choir platform, chairs provided for members, and two new stoves put up for the better heating of the house. On the outside, filling up and grading have been done to such an extent, that whereas the yard was formerly uneven and sidling, it is now quite level and smooth.

On November 6th the house was formally reconsecrated. The pastor discoursed on Psalm 61: 4, to a large and attentive congregation. The balance, $25, which was needed to bear the expenses, was raised by a basket collection. The entire amount needed and raised for repairing the church was $183.

The pastor and people have much for which to be thankful to God in that they have a tasty, comfortable and well-arranged house of worship, and it is to be hoped their appreciation will be shown by their being faithful, in all respects, to Him.

Interesting Children's service was held in this church, as also in the one at Saegertown, in September and October. The collections at these services were devoted to the "Widows' Fund."

Wichita, Kansas.

DEAR MESSENGER—Permit me to say to the church at large and the friends of our mission in particular, that we had a delightful and I trust very profitable communion service yesterday. The large lecture room of our new church was well filled. There were *seventeen* additions—all heads of families and young business men—the collections were—morning, $11; evening, $2.60. The membership now numbers sixty-six, and the prospects for the future are encouraging. We will not complete the audience room this fall. We need about $600 yet to pay as far as we have gone. Will be very thankful for any further aid from our friends.

There are also a few pledges given last fall that remain unpaid. Will brethren please pay at as early a day as possible. We hope to show, in time, that funds given to this mission are well invested.

Yours, J. W. LOVE.

The following resolutions were offered and unanimously passed at our meeting last Sunday. They explain themselves:

Resolved, That the hearty thanks of Brown Memorial Reformed congregatiou are due and are hereby tendered to Mr. J. C. Fallon, of York, Pa., for the beautiful solid walnut altar, pulpit and reading-desk, recently presented for the use of this church; to the Missionary Society of the Second Reformed congregation, Greensburg, Pa., for an elegantly bound pulpit Bible and hymn book; also to all our friends—east and west—who have so liberally assisted us in the building of this church edifice.

Resolved, That the foregoing resolution be published in the Reformed Church MESSENGER, and in the *Christian World*.

November 7, 1887.

Notes from Grace Mission, Abilene, Kansas.

The Lord's Supper was celebrated August 21st, at which time four additions were made to Grace church, Abilene. August 28th the communion was held at Enterprise. Both congregations are holding more than their own, steady progress being made and material ground being gained.

Children's Day.

September 4th was a joyous time in Grace church. The floral decorations were fine. The recitations and music more than met expectations. A children's collection for the Girls' School, Sendai, Japan, amounted to $3.30. Every one present was happy and pronounced the Children's Day a success.

Hymn Books.

Rev. F. S. Lindaman sent fifteen hymn books for use in the mission. Thanks to the kind donor. They are in good condition and will be highly appreciated.

Service Book and Hymnal.

Rev. W. F. Lichliter also remembered the missionary in the gift of two dozen copies of the above book for use in the mission work.

It is well suited for our purpose. Our preaching stations will now have a supply of hymns, for we will take them with us on every occasion. How glad the people will be to use them, and how much better our worship will be. It was a divinely inspired thought of our dear brother. Although absent, he is now helping us in catechization and in service at our out-stations.

Sunday Schools.

Both schools of the Mission are doing well. We have some noble men and women who are alive in Sunday-school work. We use the helps published by the Eastern Board, and the Sunday-school papers published at Dayton, Ohio. Thanks to our Dayton brethren for favors granted. They have helped us supply a great want.

The Lord's Supper.

Services were conducted during the week at 4 P. M. and 7.30 P. M., except Thursday and Saturday evenings. At the preparatory service, Saturday, 2 P. M., one child and two adults were baptized, two were received on renewal of profession, two by letter, and six confirmed, making an addition of ten to the membership. The communion service on Sunday, November 6, was a season of joy. Grace church has reason to rejoice in its growth. SIGMA.

A Beautified Church.

On Sunday morning, November 13th, the St. Paul's Reformed congregation of Mechanicsburg, Pa., after holding their services in the lecture room for three months, reoccupied the audience room. During the three months many improvements had been made.

The church was painted outside, the walls red and penciled, and the woodwork light drab. In the basement a large new heater was placed. The walls in the vestibules and audience room were calcimined in drab, and the deep border, center piece, and pulpit recess were finished in fresco work.

The pulpit elevation was cut down two steps, and the pews which in the past stood on a platform five inches high, were placed on the floor. The woodwork was painted cherry, and the floor covered with an ingrain carpet, neat in figure and harmonious in color with the surroundings. There was also a rearrangement of the altar, pulpit and reading-desk, the first placed in the center of the recess, the second to the right, the last to the left.

The look and words of pleasure on the part of the congregation on the Sunday they resumed their old places satisfied the committee that the improvements were generally enjoyed.

In accomplishing these desired and needed improvements not only did the congregation give cheerfully of its means, but a number, by labor and gifts, made additional contributions. The altar and the cloth with the gilt monogram Alpha and Omega, the plush Bible marks with designs worked in old gold, the fresco work in the pulpit recess, and the enlarged center piece, were the special gifts of individuals, and the carpet was a present from the Mite Society, which, in the seven years of its existence, has done so much for the church.

With all debts paid, with the church made more comfortable and beautiful, it is the prayer that St. Paul's congregation may give itself with renewed earnestness to the work of the Lord Jesus Christ. W. I. S.

Statistical Summary of the Reformed Church for A. D. 1887.

The following Statistical Summary of the Reformed Church in the United States for 1887 is gathered from the statistics of the District Synods for the present year to wit: District Synods, 8; Classes, 54; Ministers, 822; Congregations, 1512; Members, 190,527; Unconfirmed Members, 111,436; Infant Baptisms, 13,743; Adult Baptisms, 1,500; Confirmations, 10,542; By Certificate, 6,051; Communicants, 152,274; Dismissions, 2,917; Excommunications, 38; Names Erased, 2,760; Deaths, 4,852; Sunday-schools, 1,464; Sunday school Scholars, 129 713; Students for the Ministry, 207; Benevolent Contributions, $147,297.00; and contributed for Congregational Purposes, $841,292.00.

Compared with the Statistical Summary of the previous year, this shows an increase of 1 District Synod, 2 Classes, 20 Ministers, 31 Congregations, 6,547 Members, 2,712 Unconfirmed Members, 469 Receptions by Certificate, 5 638 Communicants, 366 Dismissions, 379 Names Erased, 214 Deaths, 42 Sunday-schools, 7,018 Sunday school Scholars, 21 Students for the Ministry, $7,175 Benevolent Contributions, and $36,970 contributed for Congregational Purposes.

The following decrease is also shown: 346 Infant Baptisms, 241 Adult Baptisms, and 191 Confirmations. The number of excommunications happens to be the same in both years. The new District Synod was formed out of the four most western Classes of the Ohio Synod, and is styled "The Synod of the Interior." W. M. D.

Dr. J. S. Kieffer's Lecture at Mercersburg.

Agreeable to announcement, Rev. J. Spangler Kieffer, D.D., of Hagerstown, lectured before a large and interested audience in Trinity Reformed church of Mercersburg, on Thursday evening. The lecture was the third of a course instituted by the young ladies comprising the Alcott Literary Society of Mercersburg College. The subject chosen by the accomplished speaker was the "Culture of Reserve." From Dr. Kieffer's admitted reputation as a finished scholar and fascinating speaker, the expectations of his hearers were high and somewhat exacting. Yet it is no exaggeration to say that these expectations were more than gratified; for, rarely is it the privilege of any audience to listen to such elevating and original thought presented in pure and classic English as characterized Dr. Kieffer's utterances on the occasion. The discourse was delivered in an easy conversational style; and, although entirely devoid of the artifices of the professional orator, its fine thought and essentially practical character, immediately captured and held the attention of his hearers to the close. One pleasing feature of Dr. Kieffer's lecture was the garnishing of profound and subtle thought with a refined and gentle humor. The wise counsel with which the lecture abounded, incidentally introduced, if heeded by the young ladies, to whom it was especially addressed, will be a most important factor in making their lives useful and happy.

The series of lectures by the Alcott Society will be continued by eminent gentlemen during the winter. The enlightened effort of the young ladies to instruct and entertain the citizens of Mercersburg is worthy of all commendation.

The singing of the society with the accompaniment on the organ by Miss Edith Aughinbaugh was of much merit.

The above is from the "Chambersburg Repository." Dr. L. H. Steiner, Librarian of the Enoch Pratt Library of Baltimore, will deliver the next lecture in course on the evening of December 8th. His subject will be, "Reminiscences of Marshall College," in which a rare literary treat is promised those who may be present. H. M. R.

Misleading.

MR. EDITOR—In the report of the proceedings of the Potomac Synod in the MESSENGER for October 26th, is a statement which ought not to be allowed to pass without notice. It is not correct and opens up the way for all sorts of imagination and conjectures. The impression created is that the meeting adjourned in haste without a collection for Foreign Missions. By request of the senior missionary, who has returned from Japan, an opportunity was given at the close of his address for taking up dollar subscriptions for the cause, after which, as is usual on such occasions, the baskets were to be passed around. In a few moments $16.75 were secured from a few persons, which was three dollars more than was raised at the home missionary meeting two evenings previous. Others had opportunity to give if they had chosen to avail themselves of it.

FRANKLIN.

Rev. H. K. Binkley obtained eighteen subscribers for the MESSENGER in the Arendtsville charge, Adams county, Pa., of which Rev. M. H. Sangree is pastor.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

Anselma.—St. Matthew's charge esteems Rev. E. D. Wettach, their spiritual adviser, very highly in love for his work's sake. Their pastor shall want for no good thing if they can supply it. On his part, their esteem is appreciated. To him it speaks of loyalty to Christ and devotion to the Church. As one expects they love the Church and are earnest in labors unto the furtherance of the Gospel. Witness both their *home work* and their *benevolent offerings*, last year averaging nearly $2 per member, not including $2,500 given to higher Christian education. On November 12th, the 8th wedding anniversary of their pastor, St. Matthew's congregation paid a social visit to the parsonage. With them they brought good cheer and left much to gladden the heart. There was no surprise about it unless the "find" of $50 by the parson under his plate at dinner was such. Oh may we be faithful in work, constant in service and thus hasten Messiah's reign!

Laurelton.—The little congregation at Laurelton, of the Mifflinburg charge, is manifesting its energy and appreciation of the church, by improving and beautifying their house of worship. Two new hanging lamps add to the light. Three nice pulpit chairs ornament the pulpit platform. Nine new chairs in the choir recess. A new and substantial iron fence along the whole front. These all were procured at an expense of some two hundred dollars. This is preliminary to an effort to have the whole inside of the church repainted and the walls put into a corresponding condition. When we consider the few members and the limited means this people deserve special commendation. Neither is this congregation behind in a missionary point of view. It has a flourishing missionary society whose monthly services it is edifying to attend. May its members never grow weary in well doing.

Elizabethtown.—The fall communion was lately held in Christ Reformed church. The attendance of the members was better than on some former occasions of the same kind. One member, the head of a family, was received into full communion with the church, after being instructed privately, by adult baptism and confirmation. There is a good sized class now under instruction in the catechism, preparing for confirmation in January. The church edifice, which was given a new dress last spring—new windows of stained glass, new carpets and chandelier—is much more comfortable and inviting than formerly. The improvements are not, however, what they should be. We need still further repairs and alterations for the accommodation of church and Sunday-school, and to make our church correspond with its surroundings. It is hoped that at a congregational meeting to be held on Thanksgiving-day, this matter will be properly considered, favorably decided upon and obtain definite shape; that the money will thereafter be raised and the work done by next spring. All that is needed is such liberal contributions as will pay just such a debt of gratitude as this congregation, along with many another, owes. Preparations are, in fact, now being made by the earnest and zealous work of the society of "willing workers," meeting once a month to meet such demands as are usually made upon the female membership of a congregation.

The "Runkle Missionary Society" lately celebrated its 8th anniversary, and had the pleasure of hearing some interesting and profitable facts and figures pertaining to our home mission field and work from superintendent Whitmer. The work of this society has its merits and demerits, but compares favorably with that of other similar organizations. The largest contributions come not always from those societies which report the largest amounts. It may be a mistake of ours, but our society demands no initiation fee and no regular stipulated sum to be given by each member per month. All our contributions are voluntary, and yet counting those who are in regular attendance during the year, they contributed on an average about one dollar a member.

Upton.—The communion of the Lord's Supper was administered in this congregation on November the 6th. A very large audience was present morning and evening. Three persons were received into the congregation by confirmation. Rev. C. Cort preached an edifying sermon on Sunday evening.

Mercersburg.—The communion service was held in this church on November 13th. Services began on Friday evening. Rev. W. C. Cremer of Chambersburg was present and assisted the pastor on Sabbath, preaching two instructive and profitable discourses. The services were well attended.

Harrisburg.—*Salem's*—Rev. E. N. Kremer has accepted the call to the pastorate of Salem Reformed church, Harrisburg, Pa. He will enter upon his duties February 1, 1888.

Philadelphia.—*Trinity Church.*—The Young Peoples' Christian Association of this church will give a musical and literary entertainment on Thanksgiving, November 24th, at 8 P. M., in the church, Seventh below Oxford. Cards of admission, 25 cents. An interesting programme will be given.

Indian Creek.—Rev. J. Kehm, pastor of this charge, reports the following additions at the late fall communion: Confirmed, 29; received by certificate, 7; by renewed confession, 2. The contributions to general benevolence amounted to $60. Catechization is held in this charge during the summer.

Baldwin.—Rev. H. H. Sandoe writes:—"During my brief pastorate in the Fairview charge, in a general way, I have been made to know that my efforts for their good have been appreciated. The attendance upon all the services on the Lord's Day, and special, is regular—a deep interest, according to ability, taken in all church work—and to make me and mine comfortable and at home. I have also had special tokens of esteem by several of the Fairview congregation which are duly appreciated, but prominent among them was the gift of a pair of fine gold framed spectacles by Mother Wm. Ellenberger. The kind donor has my sincere thanks with the earnest hope that I may be able always to show that they have been worthily bestowed."

Illinois.

Lewistown.—The Fulton Democrat, published at Lewistown, Ill., says in its issue of November 10th: The corner-stone was laid at the Reformed church, Sunday morning, according to announcement, in the presence of the largest audience ever gathered together on the hill. An accident to the carriage sent after Rev. Quillin prevented his presence. The pastor, Rev. Metger, preached the sermon on Matthew 16: 18, and then laid the corner stone according to the beautiful and impressive ritual of the church, after depositing the following articles in the stone: Bible, hymn book (German edition), Heidelberg catechism, church almanac, two tracts on the history and doctrines of the Reformed church, copies of THE MESSENGER, "The Christian World," "Die Kirchenzeitung," (German), "The Fulton Democrat," and "Lewistown News," the original records as far as restored, list of contributors, officers and members of the church, history of the church, constitution and members of Woman's Missionary Society, several small coins of 1887. An efficient choir ably assisted the pastor by rendering several beautiful anthems.

Notice.

The General Synod's Sunday-school Board will meet in Christ Reformed church, Altoona, Pa., November 29th, 1887, at 7.30 P. M. The members of the Board are: Revs. C. S. Gerhard, J. I. Good, D. D., J. Spangler Kieffer, D. D., D. B. Lady, E. R. Williard, A. E. Baichly, A. E. F. Schade, C. F. Kriete and A. E. Dahlman.

C. S. GERHARD, Chairman.

A Cook Wanted.

A cook is wanted for Bethany Orphans' Home. For information, address Rev. Thos. M. Yundt, Superintendent, Bethany Orphans' Home, Womelsdorf, Pa.

Acknowledgments.

Foreign Missions.

Received at Harrisburg, from October 1, 1887, to and including October 31, 1887.

CONTINUED.

Bertha Limberg, treas. Women's Synodical Miss. Society. Pittsburgh Synod, for outfit of Rev. Schneider,	$100 00
John Miley, treas. Eastern Synod, interest on Gerhart Legacy,	6 00
Christ's Ref. ch., Phila., per Charles Santee,	100 00
Mrs. Annie C. Hale, teacher in S. S. 1st Ref. ch., Dayton, O., from her S. S. class, for Girls' school in Sendai,	25 00
M. F. Koenig, Hazelton, Pa., per Rev. A. R. Bartholomew, for outfit of Rev. D. B. Schneder,	10 00
Trinity Ref. Miss. Soc., Pottsville, Pa., per Rev. A. R. B.,	20 00
Rev. I. E. Graeff, Tamaqua, 50 school pictures,	5 00
Rev. B. Forster, from Emanuel's Ref. ch, Bridesburg, Pa., per Rev. Gehr, D. D., pledged at Ger. Synod of the East, for sending D. B. Schneder to Japan,	15 00
Rev. Cyrus Cort. Greencastle,	55 00
Elder B. Kuhns, Dayton, O., amount of his traveling expenses to and from Meeting of the Board, donated to the cause,	25 00
Rev. Jacob Ziegler, Avenue City, Mo., Ref. ch. collection,	12 00
Rev. P. Wienand, St. Paul's ch., Swanton, O.,	5 00
Rev. S. W. Seeman, Thornville, O., 75 school pictures,	7 50
James T. Reber, treas. Schuylkill Cl., from St. John's Ref. ch., Reading, Pa., Pastor Steinmetz, 23.00; Gernant's ch., Leesport, Pa., Pastor S. A. Leinbach, 11.00,	34 00
Rev. R. E. Crum, DuBois, Pa., 25 pictures,	2 50
Rev. B. Ruef, Carrothers, Seneca Co., O., St. John's Ref. ch.,	6 12
Rev. W. I. Stewart, coll. at Potomac Synod Miss. Meeting,	18 75
Rev. W. H. Fennemann, Hamilton, O., additional for pictures,	2 00
Rev. B. R. Reichard, New Lisbon, O., 10 school pictures,	1 00
Emma Frank, scholar in Emanuel's Ref. S. S., Baltimore, per Rev. J. C. Hauser, Christmas present for school building,	2 00
Miss Anna K. Paxson, from boys' class, No. 35, St. Paul's Ref. S. S., Reading, Pa., for Rev. Schneder's outfit,	1 50
Rev. J. G Ruhl, Findlay, from S. S. Miss. Soc.,	5 00
Mrs. R. K. Lackey, treas. S. S. Reformed church, Wilton, Iowa, 2.78; and for 15 school pictures, 1.50,	4 28
Grace Ref. S. S., Fort Wayne, Ind., 10.00; a few orphans of the Fort Wayne Home, 19 cents, per Rev. T. J. Bacher, Fort Wayne, for Girls' school, Sendai,	10 19
Rev. J. Heckman, Mt. Auburn, Cin., 5 pictures of school,	50
Rev. J. M. Schick, treas. Somerset Cl., viz, Stoyestown chge, Pastor Lefever, 10.00; Wills Creek, Pastor Reiter, 13.00; Levansville cong., 3.40; Pastor King, Shanksville cong, Pastor King, 3.55; Amity Miss. Soc., Meyersdale, for Girls' school, 2.71; Meyersdale S. S. and cong, for school buildings, 14.65,	47 31
Rev. C. Clever, Baltimore, Md., 100 school pictures,	10 00

Continued on 8th Page.

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The Eastern Almanac for 1888 is now ready for distribution.

It is an interesting annual—surpassing the issues of other years. Its pages are filled with matters of interest to the whole Church—presenting principally the Church work claiming our attention at this time—Home and Foreign Missions.

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NEW & OLD BOOKS.

We would call attention to the following books that have been recently published, and are for sale by us at the prices named, postpaid:

Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dubbs, D D.,	**$1.50**
The Substantial Philosophy. Rev. J. I. Swander, D.D.,	**$1.50**
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A Child's Life of Christ, Rev. C. Z. Weiser. D.D.,	**1.00**
The Gospel Call, Book of Sermons by Rev. J. K. Millett, deceased; edited by Rev. C. S. Gerhard,	**1.50**
History and Doctrines of the Reformed Church, by Rev. J. H. Good. A Tract. 50 Copies,	**1.00**
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THE

DIRECTORY OF WORSHIP.

A new edition of the Directory of Worship has just been issued. They can be had at present only in two styles of binding, and hereafter at the following prices, fixed by the General Synod's Committee:

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Miscellaneous.

Liberty and Anarchy.

The Birds and the Torch.

JOHN JEROME ROONEY.

A thousand wings with the sea foam flecked,
Gleaming of pearls and of amethyst,
Sped though the midnight and the mist
From the rock where the ship was wrecked.

Over the bay and its racers white
The living cloud of wild birds flew,
Till far in the shadows a marvel grew—
A temple high-crowned with light.

The lamps of the city twinkle afar,
Clearer the lines of a statue stand—
Then a noble form and a giant hand
Grasping a burning star.

This, the pillar of Right and Law
Towering aloft in Freedom's name,
A guide unto men like the column of flame
That Israel's lost tribes saw.

With joyous cry such as sea-birds know
And give to the dawn from the dancing mast,
Into the halo of light they passed—
Bright sun-kissed flakes of snow.

As wild as priests of the Dervish sect,
Fast circled the maddening, gladdened flock,
Nor turned to the dark-ribbed, lonely rock—
The rock where the ship was wrecked.

Blind in the light and drunk with the heat,
Seeking new things in their mad surprise,
The sea-birds dash to the lantern's eyes,
And fall as the autumn wheat.

O foolish birds! O men from the East—
Brothers from over the troubled sea—
Why rush to the flood-light of Liberty
Like to guests unprepared for the feast?

O ye who seek for these New World gifts,
Know that there's peace and life's warm breath;
Know that there's madness and treason's death
By the torch that Freedom lifts.

O stilled white wings with the sea foam flecked,
There are empty nests where the racers run,
And ye never speed home with the morning sun
To the rock where the ship was wrecked.

—*Frank Leslie's.*

Selections.

Moments make the year, and trifles life.—*Young.*

Count life by virtues; these will last.—*Mrs. Hale.*

Happy the child who sows the good and the true. The harvest will not fail him.

Duty and to day are ours; results and futurity belong to God.—*Horace Greeley.*

It is a great mercy to enjoy the gospel of peace, but a greater to enjoy the peace of the gospel.—*Hannah Lee.*

Work is the holiest thing in earth or heaven.
To lift from souls the sorrow and the curse;
This dear employment must to us be given,
While there is want in God's great universe.

—*Lucy Larcom.*

I will tell you what to hate. Hate hypocrisy, hate cant, hate intolerance, oppression, injustice, pharisaism; hate them as Christ hated them—with a deep, abiding, godlike hatred.—*F. W. Robertson.*

To say that a man is a thorough scholar or carpenter, is to say he is modest and willing to learn, while the distinguishing mark of a quack and charlatan is bombast and pretence.—*Adair Robertson.*

Personal.

Mr. Dwight L. Moody has started on an evangelistic tour through the West, not to return again until the holidays.

Mr. Gladstone has in his library three desks. At one he transacts public business, at another he conducts his private correspondence, and at the third he communes with his "old friend Homer."

The guardians of the imbecile King Otto of Bavaria have been selling off pictures and small objects of art from the royal palaces, to pay the debts left by the late mad King Louis. They have already sold $125,000 worth.

A London newspaper, speaking of the breaking up of the Wild West show in London, says that Buffalo Bill has gathered in the "dust" beyond the wildest dreams of avarice; that since the Exhibition of 1851 London has never seen a show that so took it by storm, and that the show might have gone on exhibiting in London for the rest of Mr. Cody's natural life.

Archdeacon Farrar says that Cruikshank, the artist, offered $500 for proof of a violent crime committed by a total abstainer from intoxicants, and that the money remains unclaimed to day. The Archdeacon says that he will give the same amount for proof of any one case, "either in the Church or out of it, where drunkenness has been cured without total abstinence."

Mr. D. K. Pearson, a capitalist who lives near Chicago, has Peter Cooper's ideas in regard to the disposition of his wealth. He believes in executing his will during his lifetime. On a certain day recently he gave away $180,000 in charitable bequests. Mr. Pearson has no reason for thinking that death is near. He has only just turned sixty, is over six feet in height, and has the firm, elastic step of a man of thirty.

Science and Art.

In Europe thrifty trees and good crops of peaches have been secured from grafts on the hawthorn.

The corner-stone of the Goethe Monument, near Horticultural Hall, in Fairmount Park, was laid with appropriate ceremonies on the 14th inst.

The beautiful enameled bricks frequently used for outside or interior decorations are made by applying to the surface a colored flux, which during the burning causes the silex to melt and form a vitreous covering. Very pretty effects may be produced by the use of these bricks.

In an exhaustive paper upon methods of measuring thin films Otto Wiener makes certain measures of the thickness of a film of silver which can just be perceived by the eye, and arrives at the conclusion that 9 2 millionths of a millimeter is an upper limit of the diameter of a silver molecule.

The "Locomotive" recently published cuts made from photographs of sections of boilers which had been very badly corroded by water contaminated by sewage, such as the leakage of privy vaults, etc. The corrosion is of a bad and dangerous character, and shows that it is nece sary to see that such impure water is not allowed to enter boilers.

The new pencils introduced by Faber for writing upon glass, porcelain and metals in red, white and blue are made by melting together spermaceti, 4 parts; tallow, 3 parts, and wax, 2 parts, and coloring the mixture with white lead, red lead or Russian blue, as desired. These pencils are convenient in the laboratory, and save the trouble of l.beling.

One of the latest attempts to harness the forces of nature for the service of man is the adaptation of a windmill for the turning of a dynamo, the electricity thus obtained being stored in suitable batteries, and afterward used in lighting beacons for the benefit of the maritime interests. There is a station of this kind near the mouth of the Seine, and considerable success has been obtained.

A new principle for keeping plants through the winter without artificial heat was recently shown at Regent's Park, London, with the plants grown in them last winter. The essence of the invention is that all light and heat shall previously pass through a shallow layer of water. The water is found to exercise great control over temperature, protecting plants entirely from frost in winter and from excessive direct heat in summer. The application involves no difficulty. In the case of a garden frame, a sliding "water light" about three inches deep is made to fit over the frame containing the plants; the only difference from a glass light being that it holds water and is always placed in a flat position. The depth of water generally kept in the tank is about two inches in winter and summer, and half the depth in spring and autumn.—*Popular Science News.*

Items of Interest.

Portland, Oregon, makes its 160 saloons pay $48 000 into its Treasury, and Portland landlords charge the saloon-keepers rent to the amount of $192,000 yearly. This means that a good many men in Oregon support the saloons better than they do their families.

The Italian papers are indignant at the vandalism of an American millionaire who recently bought, at Lago Maggiore, the villa of the former Premier, D'Azeglio, and repainted its walls, which were adorned with choice frescoes by D'Azeglio, who was also well known as an artist of great merit.

Among the many proofs of the "strained relations" of Germany and Russia is the fact that restaurants on the frontier, patronized largely by Russian soldiers, often display placards saying: "Here no Prussians are served with meat or drink;" and many of the shops in the large Russian cities announce that no German goods are sold there.

A Californian, largely interested in the fur seal industry, says that sealskins are expensive, not because they are scarce, but because the trade limits the supply. If all the skins that could be taken were poured on the market, the fur would become so common that it would cease to be desired by the wealthy. So the seal catchers agree upon the total number that they will put upon the market, and they make their report to the furriers of London and Paris, who meet each spring and decide upon prices.

A writer in the "Nation" calls attention to the fact that many of our wild flowers are in danger of becoming extinct in certain localities. The blossoms of the water lilies, for instance, are all gathered, so that none are left for seed. In picking others the roots are ruthlessly torn up, so that it is rare to find some species which formerly bloomed in profusion. The State of Connecticut has passed a law for the protection of the climbing fern; and this writer asks that Linnean Societies be formed for the protection of species in danger of extermination.

An engineer who has been studying the question of irrigating unreclaimed land in Nevada, says there is enough water in Lake Tahoe to irrigate 1,000,000 acres, and he believes that the water can be taken out of the lake by means of a gigantic iron siphon a mile and a half long. The lake is 400 feet above Carson Valley, and the power generated by the consequent enormous water pressure could be utilized by all sorts of manufacturing establishments, and by a system of check valves the water could be taken out anywhere between the highest point of the lake and the lowest part of the valley. This engineer thinks that it is only a question of time when, by some plan like this, all the lands of Nevada will be reclaimed.

About three years ago, according to the Galveston News, the Texas and Pacific Railroad Company undertook to sink an artesian well near Sierra Blanco, 95 miles east of El Paso. The pipe was down 600 feet, when suddenly a cavern was struck, the drill dropped about six feet and a current of air rushed up the pipe. The well was abandoned, and the tubing acted as a flue from the cavern to the surface of the earth. Ever since that time the people of the vicinity have resorted to the spot in summer to enjoy the cool and invigorating air that comes up the pipe. The current of air ebbs and flows like the ocean tides, the current being outward one day and downward the next. The upward flow has been discovered to possess magnetic properties, and the people who live near the well call it the "fountain of youth."

The King's head was first used as one of the hall marks on English silver in 1784. The story is that George III., having attended a dinner at Goldsmith's Hall, was greatly impressed with the rich display of plate used on that occasion. His Majesty was in need of money, it being just after the close of the American war, and the idea was suggested that silver plate was a good article for taxation. Soon after the Duty Act was passed, which imposed a tax of sixpence per ounce on all silver made in England, and also enacted that the additional stamp of the King's head or duty mark should be placed on all articles as an evidence that the duty had been paid. The sovereign's head is the fifth mark, therefore any piece of English silver with only four marks is certainly over a hundred years old. There are many fine specimens of the earlier period owned in Boston.—*Boston Transcript.*

Useful Hints and Recipes.

By all means let us give attention to details in our household management.

Highly polished brass may be kept absolutely bright and free from tarnish by thinly coating the articles with a varnish of bleached shellac and alcohol.

A bit of soft paper is recommended by an English doctor for dropping medicines into the eye as being equally effective as brushes, glass droppers, etc., and far less likely to introduce foreign substances.

One of the cheapest and best modes of destroying insects in pot plants is to invert the pot and dip the plants for a few seconds in water warmed to 130 deg. A German paper, referring to this plan, says that the azalea will stand 130 deg. without injury. Usually heat the water pretty well, and pour in cool until 130 deg. is reached.

The instructions issued by Curley Brothers for sharpening a carving knife are these: "A carver must be held at an angle of twenty to twenty-five degrees on the steel. Be careful to have the angle same on both sides, so as to sharpen instead of dulling the knife. Draw it on the steel from heel to point against the edge; only a very slight pressure required."

The American Machinist gives the following as a cure for chapped hands: "Wash the hands with fine soap, and before removing the soap scrub the hands with a tablespoonful of Indian meal, rinsing thoroughly with soft tepid water, using a little meal each time except the last; wipe the hands perfectly dry, then rinse them in a very little water containing a teaspoonful of pure glycerine, rubbing the hands together until the water has evaporated. The glycerine must be pure or it will irritate instead of healing."

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

BARBARA'S BROTHERS. By Evelyn Everett Green. 12mo, cloth. Pp. 447. Price, $1 50.

This is a story of life in a quiet country town, St. Hilda, in the west of England. It is interesting in plot and characters. It shows the power of true religion in shaping beautiful characters, and ennobles and dignifies Christian service done in loyalty to the Master. Sunday-school librarians will find this book in demand.

PEARL'S LIGHT. By "Ruby." 16mo, cloth, pp. 138. Price, 60 cents.

This story is pure, sweet, wholesome and full of sunny Christianity. The girls will like it, and so will the boys; for the children in it are of the flesh and blood kind, though the good Spirit is fashioning them for noble service. This is the author's first book. It ought to meet with an appreciation that will encourage her to write others.

OUT OF THE SHADOW. By Mary Hubbard Howell, author of "Through the Winter," "On the Way Home," "In After Years," and "Along the Old Road." 12mo, cloth, pp. 341. Price, $1 50.

This is the fifth book by Miss Howell. Each new volume is an improvement on its predecessor. Her plots and characters are interesting from the beginning to the finish. There is no dull moralizing, though her heroes and heroines are actuated not only by moral but by Christian principle. Hence her stories are not merely entertaining; they are uplifting. The reader feels that he is introduced into "good society," in the best sense; that is, into the society of those who are good, and are trying to help others to become better.

PEOPLE'S LESSON BOOK ON MATTHEW. For the Children and Young People. By the author of "People's Commentary." Boards, 18mo. 224 pp. Single copy, by mail, 16 cents.

To aid Sabbath schools, families and individuals in the study of the Bible. It has 76 lessons, which include every verse in the book of Matthew, and give brief explanations, questions and applications, with questions for a weekly review. It contains Orders of Service, Lord's Prayer, Bible Dictionary, Hymns, etc.

All of the above books can be had of The American Sunday-school Union, 1122 Chestnut Street, Philadelphia; 10 Bible House, New York.

THE BOOK OF FOLK STORIES. Rewritten by Horace E. Scudder. With frontispiece. In one volume, 16mo, 60 cents. Houghton, Mifflin & Company, Boston and New York.

The Book of Folk Stories is a collection of old favorites—including The Story of Chicken Licken; The Old Woman and her Pig; The Three Bears; The Elves and Shoemaker; Hans in Luck; Little One Eye, Little Two Eyes, and Little Three Eyes; Puss in Boots; Cinderella, or the Glass Slipper; The Sleeping Beauty in the Wood; Beauty and the Beast; Jack and the Bean-Stalk; Dick Whittington and his Cat; Tom Thumb; The White Cat; Little Red Riding Hood—rewritten to bring them within the easy comprehension of children who have just learned to read. Mr. Scudder's previous little volume, "The Book of Fables," has been exceedingly popular as a first reading-book in schools, and this companion volume will serve the same purpose.

PATRICK HENRY. By Moses Coit Tyler. Boston and New York: Houghton, Mifflin & Company. The Riverside Press, Cambridge, 1887. Pp. 398. Price $1.25.

This is another volume of the series of "American Statesmen," edited by John T. Morse, Jr., and published by the above well known firm. To our mind it is one of the best yet issued, excelling the noted biography by William Wirt, because it gives more details of the life of the eloquent Virginian, and enters more largely into the circumstances which drew forth his power. The new material courteously furnished by his descendants made this possible.

THE ANDOVER REVIEW, November, 1887. The present number, as was to be expected after the meeting of the American Board at Springfield, bears chiefly on the present crisis in the Congregational Church. Even the opening article, which tells "The Story of Three Panics" in the religious world, touches, at least indirectly, on the controversy. "Idealism in Literature" deserves a careful perusal. Dr. Lyman Abbot has been engaged for some years in special studies of the Pauline writings, and he proposes to give a part of his results to the readers of The Andover Review. The first instal nent of "Paul's Theology" appears in this number, and furnishes much food for earnest thought. There is a second article on "The American Board: Is its Relation to the Churches that of Domination or Dependence?" in which the writer gives us a good deal of inner history not generally known to the outside world. "The Open Door which none can Shut" is a missionary sermon preached by Prof. Tucker, in the Seminary Chapel at Andover, to young men in the present crisis, which is admirable both in matter and spirit. But the reader interested in the controversy now going on will turn with greatest eagerness to the Editorial Notes, which, however keen in criticism, are yet respectful in tone.

Boston: Houghton, Mifflin & Company. Yearly subscription, $4; Single numbers, 35 cents.

THE ATLANTIC MONTHLY for November contains—A Lady of the Old School, Harriet Waters Preston; French and English, Sixth Paper, Philip Gilbert Hamerton; The Landscape Chamber, Sarah Orne Jewett; In Morte Immutabilitas, William Cranston Lawton; The Soul of the Far East, III., Art, Percival Lowell; Paul Patoff, XX continued, XXI., F. Marion Crawford; Reproof in Love; The Red Cross, Helen H. S. Thompson; The Second Son, XXXVI.—XXXIX., M. O. W. Oliphant and T. B. Aldrich; The Adoption of the Constitution, John Fiske; Dreams, Edith M. Thomas; An Old Road, Bradford Torrey; Historic Points at Fort George Island, S. G. W. Benjamin; Girl Novelists of the Time; The Contributors' Club; Books of the Month.

Published by Houghton, Mifflin & Co., Boston, Mass.

THE QUIVER for December opens a new volume. The frontispiece of the current number is a beautiful lithograph representing a young bride bidding good-bye to the old home. The opening paper tells the story of "The Quiver Waifs," two children supported by "The Quiver" and what is being done for them, and is certainly a noble record. The first chapters of a new serial, "Not all in Vain," by Lambert Shields are given. "Wealth as a Profession" is discussed by Rev. E. J. Hardy. The first of a series of papers on "How God Preserved the New Testament" follows from the pen of the Dean of Canterbury. We are introduced to "The Bishop of Liverpool and His Good Work," and the Earl of Meath tells us "How to keep our Youths." "Noteworthy Church Reports," is an interesting paper, and so is the one by Lady John Manners on "Promoting the Present and Future Welfare of Our Servants." By way of Sunday reading we have "God's Care in Small Things," and "Angels' Wings and Voices." The fiction of the number includes besides the stories already mentioned "Wanted a Governess," a serial, "How Dick Managed It," "Gypsy's Baby," and "The Flying Skull." A paper on "Getting Married" follows. The typographical appearance of The Quiver has been very much improved.

Cassell & Company, New York, 15 cents a number, $1.50 a year in advance.

CASSELL'S FAMILY MAGAZINE for December. The serial, "A Man of the Name of John," is concluded in this number. "Ornamental, or Useful?" a gossip on the domestic education of women follows and then we come to a chapter on "Curious Corporation Customs," by J. F. Thistleton Dyer. "Dear Mr. Moulton," a short story, is followed by a paper on the "Thrift of the Working Classes," by Alexander Cargill. "A Russian Wedding" is then described with all its strange customs. The "Family Doctor" this month gives some advice to the convalescent "On Getting Up One's Strength After Illness." The chapter on "Spoons," giving illustrations of the more curious and desirable ones, will be read and studied with interest. The fashion letters from London and Paris are full of suggestions on this important topic. Poetry and short stories, and a Gatherer filled with news of the inventions of the day follow.

Cassell & Company, 15 cents a number, $1.50 a year in advance.

The December number of the MAGAZINE OF ART begins a new volume. A fine etching after Seymour Lucas's famous painting, "Fleeced," is the frontispiece. The opening paper is on Mr. Lucas and his work, by Mr. Edmund Gosse. The next paper, "The Harbors of New Zealand." The first of a series of "Studies in English Costume," gives us a Charles the Second military coat. A short but careful criticism on Mr. Frank Dicksee's "Adam and Eve," by J. Penderel Brodhurst accompanies a full page reproduction of that painting. "Irish Types and Traits," by Katherine Tynan, is devoted to the paintings by H. Helmick. This is followed by a letter from the eminent French art critic Mr. Ernest Chesneau, in which he discusses the peril in which the English School of Art stands in to-day. A paper on "Exmoor," fully illustrating that picturesque region with pen and pencil is followed by a poem to Geo. F. Watts' painting "Love and Death," by Edward F. Strange, then comes a description of Murillo's "Dice Throwers," with a full page engraving after that famous painting.

Cassell & Company, New York, 35 cents a number, $3.50 a year in advance.

LITTELL'S LIVING AGE. The number of Littell's Living Age for the week ending November 19th, contains—English Actors in the French Revolution, Edinburgh Review; A Visit in a Dutch Country House, conclusion, English Illustrated Magazine; My Old Village, Longman's Magazine; Major Lawrence, F.L.S., part XV., Murray's Magazine; Afghan Life in Afghan Songs, Contemporary Review; Richard Jefferies and the Open Air, National Review; Richard Cable, the Lightshipman, part XXVI., Chambers' Journal; A Jewish Humorist, Spectator; A Hot-Wind Day in Australia, Murray's Magazine; and choice Poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

At the residence of H. P. Rummel, in Loyalhanna township, Westmoreland county, Pa., October 26, 1887, by Rev. J. N. Bauman, Mr. G. W. McCauley to Miss Anna M. Rummel.

Swenksville, Pa., October 27th, 1887, by Rev. J. B. Shumaker, D.D., Rev. Silas L. Messinger, of Blair, Perry county, Pa., to Miss Laura Bechtel, of Swenksville, Montgomery county, Pa.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

DIED.—At Churchville, Harford county, Md., Mrs. Robert C. Richardson, aged 23 years and 5 months.

Mrs. Richardson was formerly a Miss Murphy, and a native of Louisville, Kentucky. For eight years she made her home with her sister, Mrs. J. F. Welshans, at Shepherdstown, W. Va., where she was graduated from Shepherd College.

At a meeting of the Sunday-school teachers of the Reformed Church of Shepherdstown, the following action was taken relative to her death:

Tribute of Respect.

In the death of Mrs. Robert C. Richardson, God has called from us one who has been a highly esteemed and active member of the Shepherdstown Reformed church and Sunday-school. While we mourn her loss, we submit to the will of our Heavenly Father, who doeth all things well, and lift up our heads in gratitude that she was meet for the inheritance of the saints in light. We sorrow not as those who have no hope. She has been called to a higher world where pain and sorrow are unknown, and holiness and joy continue forever. Through death she passed into life. "So shall we forever be with the Lord." Fallen asleep in Jesus she will waken up in a blessed immortality.

Her life was one of love and devotion to her Master, abounding in virtue and good deeds. Forgetful of self, she found joy and happiness in doing good to others. We will remember with joy those sterling traits of character which make up true womanhood, and shall not forget her gentle, amiable disposition which won the affection of all around her. Life was with her, unconsciously, a continual influence for good—a humble, unostentatious service in the name of her Lord. May the God of love and consolation comfort the hearts of the surviving friends and sanctify His providence to the good of us all.

"Be ye also ready."

B. F. BAUSMAN,
D. S. RENTCH,
MRS. JOHN REYNOLDS,
Committee.

DIED.—October 26, 1887, Margaret Keefer, wife of Mr. Isaac Keefer, near Keefer church, Franklin county, Pa., aged 38 years, 9 mos. and 10 days.

In His wise providence, God called this young mother from the midst of her usefulness in her earthly home to her home above. She left behind her a life and character that witnessed to this hopeful fact. Early in her maiden years, she chose the Lord as her portion, and ever afterwards faithfully served Him in the church and her family. She brought all her children to the Lord in holy baptism, and afterwards fulfilled her vows by giving them to the church for religious instruction.

She was an attentive and loving member, delighting to join in the services of God's house with heart and voice. She was a devoted wife and a gentle and loving mother in her family, a peace-loving and helpful neighbor in the community.

A large concourse of friends and members of her congregation followed her remains for burial. The pastor was assisted by Rev. J. Hassler, of Fort Loudon, whom the departed one held in loving regard, as the pastor of her young years, who confirmed her at the age of 17 years, and united her in the bonds of matrimony. J. A. W.

DIED.—In Baltimore, on the 18th day of October, after a painful and lingering illness, Emma S., daughter of J. A. and E. Ruthrauff.

Engaged in a work of mercy and love, she was badly injured by scalding water. For seven long weeks she endured patiently the terrible suffering without a waver in her faith. She now rests with her Saviour. *

Religious Intelligence.

Home.

Bishop Whitaker has written a pastoral letter to the clergy and congregations of the Protestant Episcopal Church in this Diocese, in behalf of the Episcopal Hospital, asking liberal offerings on Thanksgiving day for the maintenance of this work.

The officers of the Evangelical Alliance have arranged with nearly all the railroads of the United States for reduced rates of fare to and from Washington, D. C., on the occasion of the Conference to be held on December 7th, 8th, and 9th.

The Moravians report for the past year 29,283 communicants in their mission fields, with a total of 83,052 persons under the care of their missionaries. The total receipts were $95 345. There is a deficiency of upward of $5,000.

In the United Presbyterian Anti Musical Convention in Xenia, Ohio, last week, a resolution was adopted declaring "that should the General Assembly refuse to grant relief we shall feel at liberty to maintain the purity and integrity of the United Presbyterian Church, even to the extent of separation from a majority purposing a course of defection."

The Methodist Episcopal General Committee of Church Extension began its annual session last week. The work of the year was reported as the most successful in the history of the Church, the total receipts showing an increase of $37,226.13. The disbursements were $269,024 74, an increase of $38,484 15. The churches aided numbered 522. The donations to the "Frontier Church Plan" amount to $91,750; 358 churches have been placed and 11 are waiting the fulfillment of special conditions. The Board appeals for $250,000 for church extension during 1888.

A general conference in regard to the foundation of all religious questions.—The Bible is God's Word. Complete inspiration proved and vindicated, was held last week in Chambers' Memorial church, Broad and Sansom streets. The speakers were Rev. Dr. Brooks, St. Louis; Professor Townsend, Boston; Rev. Dr. Bishop, Orange; Professor Harper, Yale; Rev. Dr. Dinwiddie, Virginia; Professor Stifler, Crozer; Rev. Dr. Childs, Washington; Professor Osgood, Rochester; Rev. Dr. Howard Crosby; Rev. Dr. Chamberlin, New York, and others, and also prominent Philadelphia pastors.

Rev. Dr. Egbert C. Smyth, for himself and Rev. Drs. Wm. J. Tucker, J. W. Churchill, George Harris and Edward Y. Hincks, Professors in Andover Theological Seminary, have appealed from the finding of the Visitors against them, to the Supreme Judicial Court of Massachusetts. The Visitors have been ordered to file their report by December 1st. The case will be argued before the full bench in January. Dr. Smyth asks for a writ of *certiorari* directed to the Visitors, commanding that all said proceedings be produced that they may declare null and void such decree, sentence or judgment.

The Methodist Book Concern and Missionary Society at No. 805 Broadway, New York, have decided to purchase the property at No. 152 Fifth avenue and erect on it a large and handsome building. Their present building will be sold. Referring to this, the *Christian Advocate* says: "Let not our readers suppose that any wild scheme of debt is to be incurred. The property now in hand can be sold for a sufficient amount to pay the entire cost of the new premises and the erection of such a building as will provide for the needs of the Church. The money contributed for the current work of the Missionary Society will not be used in any part of the new enterprise. The first century of the existence of the Book Concern will terminate in 1889. If by that time the new building can be ready for use, the second 100 years will commence with the greatest religious publishing house in the world, thoroughly equipped and free from debt, for a career of blessing to the Church. By day, and often by night, its presses will be running, printing religious papers for old and young, the discipline and doctrinal standards of the Church, the hymnals to be used in the praise of God, the books required to prepare our ministers for their work, Sunday-school books and papers, and missionary tracts and publications in various languages. And a glory not inferior to this beneficent work will be that its net annual proceeds will be devoted to the support of worn-out ministers, and the widows and orphans of such as have died in the ministry. The reasons for its great prosperity are found in the prosperity of the Church and in the character of the work it is doing.

Foreign.

The Free Protestant Churches of France held their twentieth Synod in Clairac recently. Pastor Holland presided, and Dr. E. de Pressense, who is also Senator, preached the annual sermon. The Synod was marked by the cordial exchange of brotherly courtesies with representatives of the Reformed Church.

The recent Synod of the Waldensian Church in Italy, agreed that in 1889 the Bicentenary of the "Glorieuse Rentree" of Henri Arnaud, a special celebration should be held; and a plan is on foot for a company of pastors and others to retrace the steps of the heroic band, from stage to stage, from Valleys to Geneva.

The preaching places of the American Board Mission in Constantinople have a somewhat polyglot character. At Scutari Armenian preaching is followed by English preaching, and by Turkish preaching in the evening. In Koom-Kapou the Greek service is followed by a Turkish service. The same is the case at Sarmatia. In Pera are Greek and Armenian services, and at the Bible House a Greek service is followed by a Turkish service, sustained at the expense of the Trustees of the Bible House fund. Taking all these congregations together, it is fair to estimate the Sabbath attendance on the Gospel preaching in the city at about 1,000.

It is generally supposed that British churches do not resort to doubtful methods of raising money for Church purposes. That American and Canadian churches are not singular in this respect is apparent from the following statement in a British contemporary: Winestead church, in the East Riding of Yorkshire, had once the honor of entering on its register a record of the baptism of Andrew Marvel. Things have changed since then. The building has lately been restored. This week an amateur dramatic company is announced to act for two evenings at the Hull Theatre Royal in order to raise money for the Restoration Fund. Andrew Marvel's name is flaunted in connection with the affair; but we doubt if the permission of the incorruptible Puritan has been obtained. Shall we next have a "Benefit night for Poor Curates" at the Lyceum?

The English Church has, by an arrangement with the American Mission, the sole charge of the missions in Jerusalem. This would seem to be a mistake, for the Church of England affiliates very closely with the Greek Church. The Bishop lately consecrated for Jerusalem has entered into a public alliance with the Greek patriarch; and this, in the eyes of the non-Christian people of Palestine, has very greatly diminished his influence for good. In a school for children, kept by one of the missions, an article of wearing apparel was lost, and every scholar in the school received a severe flogging in consequence—a mode of dealing with the children which is utterly abhorrent both to the Jew and to the Mohammedan, who have great love for their children, and who bring them up with little or no use of the rod.

The training colleges in England have accommodation for 3,395 students, of which 66 per cent. are of the Church of England, 20 undenominational, and 7 each Wesleyan and Roman Catholic. There is a strong demand that all these institutions shall be acquired by the State, which is equally strongly opposed by Churchmen. The voluntary investments of the Church of England in these colleges is said to be not less than $1,250,000, which would have to be refunded. The relation of the State to these institutions at present is thus described:

"The State recognizes formally each particular institution that fulfills its prescribed conditions; it frames the syllabus of instruction to be pursued; it examines the bulk of the candidates (all except the veriest fraction) before accepting them as satisfactory candidates for training; it inspects each of the colleges every year; it provides a special examination for every student to pass; and in the case of every successful student who afterward is employed in teaching it follows him up at his school and reports upon his work, and if, at the end of two years of probation, all is satisfactory and the parchment certificate is presented to him, then a grant is placed to the credit of the college, in part payment for the finished article produced for the State, of £100 in the case of a man and £75 in that of a woman. This grant is 'placed to the credit of the college.' The balance of the expenditure has to be met by the fees of the students or the voluntary contributions, etc., of the friends of the institutions, the State finding £68 out of £100, taking one college with another."

WHY DON'T YOU WRITE?

To procure a faithful medical opinion as to whether or not you can probably be cured will cost you nothing if you write to Drs. Starkey and Palen, 1529 Arch street, Philadelphia, Pa. For over sixteen years the wonderful triumphs of their Compound Oxygen have been going on giving new health and renovated life to many who had never expected to be well again.

Perhaps your case is an old and troublesome chronic affection, which has carried you so far down that you almost despair of getting up again. No matter; many who had entirely given up all hope are now enjoying good health Compound Oxygen did it. The treatise pamphlet which Drs. Starkey and Palen will mail free on request gives the whole history. Send for it and you will find something of vital personal interest.

A doctor who speaks only one language may yet understand a great many tongues.

THE PILLOW-INHALER

Introducing, as it does, an entirely new form of inhalation, is the most powerful cure that has ever been discovered for catarrh, bronchitis, incipient consumption, and all diseases that affect the respiratory organs.

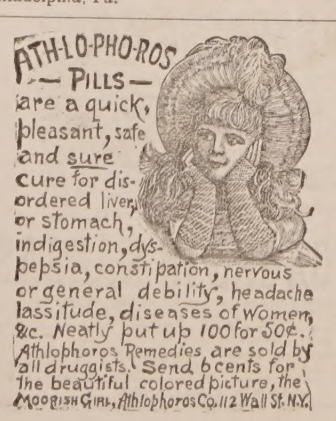
The Pillow-Inhaler enables a person to inhale the fumes of appropriate medicine one-third of the time. The inhalation is done at night, while the patient is taking ordinary rest and refreshment in sleep. The Inhaler is apparently an elegant hair-pillow, and contains no pipes or tubes, but it does have concealed reservoirs in which are poured healing balms, the volatile vapors of which permeate the patient's inflamed tubes and air cells, and produce marvellous results. It is perfectly safe and can be used by any one.

The testimonials as to the efficacy of the Pillow-Inhaler which have accumulated during the past six years are such an array of extraordinary facts as would be almost incredible, but for the fact that they are in the handwriting of multitudes who have been cured and benefited.

Inhaling for a few minutes a day by the old-fashioned method of portable tube inhalers sometimes cured; imagine the increased power arising from a prolongation of the act to about eight hours in every twenty-four.

If you are a sufferer and have been so long, you have become very skeptical, but if you will try the Pillow-Inhaler, your skepticism as to the possibility of relief and a removal of the festering tissues and distressing breath will become vividly apparent to you each day. The Pillow-Inhaler will *cure* catarrh; it makes no difference what else has failed.

Call and see it or send for explanatory pamphlet and testimonials. The Pillow-Inhaler Co., 1520 Chestnut Street (2d floor), Philadelphia, Pa.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are a quick, pleasant, safe and sure cure for disordered liver, or stomach, indigestion, dyspepsia, constipation, nervous or general debility, headache lassitude, diseases of women, &c. Neatly put up 100 for 50c. Athlophoros Remedies are sold by all druggists. Send 6 cents for the beautiful colored picture, the Moorish Girl. Athlophoros Co. 112 Wall St. N.Y.

THAT BAD MAN!

Some of the Influences that Make Sinners of us Instead of Saints!

Moral characteristics are too often the outgrowth of physical causes. If so, should a man with a diseased body be trusted with armies, banks, railroads or other great enterprises?

In order to strengthen the mind, we must strengthen the body. But in adding physical forces, certain muscles are frequently strengthened, because of their use, at the sacrifice of the parts of the body unemployed.

The oarsman develops the muscles that are brought into use in rowing, and by continually developing them he is prepared for the great event. The poet and the artist study nature to improve the mind and the eye.

To enable one to employ all his forces to the best advantage, the body must be in a healthy condition, so that all parts may fully perform their functions, and thus elevate the mind by strengthening the body.

The irritable man, the unjust man, the unsuccessful man, the woman in her duties of life, the counting-room defaulters, and the thousands continually making failures, receive too little charity, even when the result is prostration by disease, or sudden death by suicide, or some terrible crime. For not until life is ended, and the result of the post-mortem examination is known, can the physician declare that the cause was organic derangement of the system. They pronounce it blood-poisoning, melancholy, loss of vigor, or nervous prostration. These so-called diseases, nine times out of ten, arise from the kidneys, which are diseased so that they cannot expel the waste matter from the blood.

There are hundreds of thousands of people who do not know that the same quantity of blood that passes through the heart (this much favored and admired organ), passes also through the kidneys. If the latter organs are healthy, injurious matter is not retained, but the pure blood that has become filtered, by the little hair-like tubes which fill the kidneys, goes to the heart to be diffused through the entire body, producing health, and again taking up deadly waste matter, as it goes.

But if the kidneys are diseased, the uric acid attacks the weakest organ in the body, which must eventually give way. It is then that the physician and the patient treat what are really the effects, not the causes. The strong point that the proprietors of Warner's safe cure make is that their great remedy cures so many general diseases because it corrects the causes, leaving the effects to right themselves.

Now, nearly every one who becomes prostrated, is, if fortunate enough, able to secure the attention of a physician, who seeks to make an analysis of the fluids passed. We have no doubt that the founders of this great Warner's safe cure, have awakened the medical men from their lethargy on the importance of urinalysis.

We are to-day in receipt of a little book, Warner's safe cure pamphlet, in which we find, very valuable information in regard to diseases, the causes of their existence and their cures. It is very ingeniously put before the reader in conversational style, the reader asking questions, and the publishers in their answers making very plain some points but seldom understood. This matter will be received with much more interest than the mass of stuff which is floating about the country, proclaiming the various merits of pretended nostrums.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infandy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, invariably succeed when all other remedies and the best physicians fail.

CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from poisonous ingredients.

Sold everywhere. Price, Cuticura, 50c.; Resolvent, $1; Soap, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

BABY'S Skin and Scalp preserved and beautified by **Cuticura Medicated Soap.**

ELY'S CREAM BALM CATARRH

HAY-FEVER

I suffered from catarrh 12 years. The droppings into the throat were nauseating. My nose bled almost daily. Since the first day's use of Ely's Cream Balm have had no bleeding, the soreness is entirely gone. D. G. Davidson, with the Boston Budget.

A particle is applied into each nostril and is agreeable. Price 50 cents at druggists; by mail, registered, 60 cents. ELY BROTHERS, 235 Greenwich St., New York.

Frequently WINTER MUSIC CLASSES Commence With the Fall of the Snow.

Now is the time to study the

CHRISTMAS CANTATAS.

Caught Napping. Lewis.	30 cts., $3.00	per doz.
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Cantatas for Adult Classes and Choral Societies.

Christmas. Gutterson.	80 cts., $7 20	per doz.
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Also Cantatas for any time in the Winter.

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The last three may be given with scenery.

Send for lists and descriptions.

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No woman can be contented and happy if her skin is covered with pimples and blotches. These disfiguring eruptions are easily removed by the use of Ayer's Sarsaparilla. This medicine is perfectly safe to take, and is a thoroughly reliable blood purifier.

The blessing of a house is goodness. The honor of a home is hospitality. The ornament of a house is contentment.

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In Nervous, Mental or Physical Exhaustion.

Dr. N. S. Read, Chandlersville, Ill., says: "It is of the highest value in mental and nervous exhaustion, attended by such functional disturbances as sick headache, dyspepsia, diminished vitality, etc."

Fame is an undertaker that pays but little attention to the living, but bedizens the dead, furnishes out their funerals and carries them to the grave.

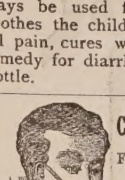
CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 212 East 9th St., New York, will receive the recipe free of charge.

He is best served who serves himself.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Twenty-five cents a bottle.



White Reading

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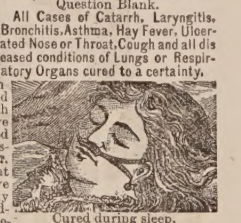
Free Treatise, Testimonials and Question Blank.

All Cases of Catarrh, Laryngitis, Bronchitis, Asthma, Hay Fever, Ulcerated Nose or Throat, Cough and all diseased conditions of Lungs or Respiratory Organs cured to a certainty.

Every breath inhaled is medicated continuously with positively curative elements, applied directly to the diseased surfaces. Dr. Leslie, the eminent specialist on above diseases personally prescribes the medical treatment required in each case.



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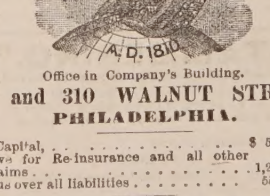

Office in Company's Building.

308 and 310 WALNUT STREET.

PHILADELPHIA.

Cash Capital,	$ 500,000 00
Reserve for Re-Insurance and all other claims	1,248,984 44
Surplus over all liabilities	552,874. 22

Total Assets Jan. 1, 1887, $2,301,858 66.

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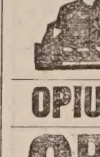

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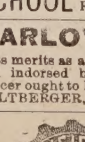

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RUDOLPH F. KELKER,
Treasurer Foreign Missions.

Harrisburg, Pa., Oct. 31, 1887.

Philadelphia Markets.

Wholesale Prices.

Monday, November 21, 1887.

BREADSTUFFS.—Flour. Supers, $2.50@2.75; winter, extra, $2.75@3; Pennsylvania, family, $3.50@3.75; Pennsylvania, roller process, $4@4.15; Western winter, clears, $3.85@4; do. straight, $4@4.25; do. patent, $4.35@4.60; Rye Flour, $3.25@3.35 per bar.

WHEAT.—We quote No. 1 Pennsylvania red, at 88c No. 2 Delaware in elevator, 86½c.; No. 2 red spot, 84¾c; November, 84¾c.; December, 85¾c.; January, 87c. February, 83⅞c.

CORN.—Sales of 2400 bushels No. 2 mixed in grain depot 55c.; November, 53c.; December, 53½c.; January, 54c. February 54c.

OATS.—1 car of ungraded white, 35¼c.; No. 3 white, 35c; No. 2 white, on track and in grain depot, 36¼c.; November, 36¼c.; December, 36⅛c.; January, 37¼c.; February 38c.

PROVISIONS.—We quote Mess Pork at $15@15.50; family Pork, at $15.50@16.50; shoulders in salt, 6¼@6¼c.; do. smoked, 6¾@7c.; breakfast bacon, 10@11c.; Loose butchers' Lard, 6¾c.; prime steam do. $7.20@7.25; city refined do. 7¼@7¾c.; Beef Hams, $16.50@17 50; smoked beef, 12@13c., sweet pickled hams, 9¼@10¼c.; as to averages; city family beef, $8@9 ⅞ bar. City Tallow in hogsheads, 4¼c.

POULTRY.—We quote live chickens, 8@9c.; live Turkeys, 9@10c.; Dressed chickens, dry picked roasting stock, 11c.; dressed Turkeys, 11@13c.

EGGS.—Western at 23c., and Pennsylvania, and near by brands, 25c.

BUTTER.—We quote creamery extra, 28c.; do. fair to prime, 25@27c.; creamery prints, 31c.; do. fair to prime, 27@30c.

CHEESE.—We quote New York full-cream fancy, 12c.; do. do. prime to choice 11@11¾c.; Ohio flats, fancy, 11¼c.

REFINED SUGARS.—Powdered, 6⅞@6 15 16c.; granulated, 6⅝c.; Crown A. 6¾c.; crystal A. 6¾c.; confectioner's A. 6¼c.

COTTON.—10⅝c. for middling uplands.

HAY AND STRAW.—We quote Timothy, choice, at $15; do., fair to good, $12@14; Rye Straw, $17.50 to $18 for straight without wood.

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PETROLEUM.—7c. for 70 Abel test in barrels, and 8⅞c. for 110 test in plain cases.

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50-inch silk-and-wool clusterline Plaid. A $1 stuff for 62½ cents. Sprinkled with bright specks of silk and a glance of silk in the plaid-threads. 5 colors.

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A sturdy cloth cut into half-inch squares by color-stripes and lighted by inclosed thread of bouretted silk. 50-inch. A $1 25 stuff for $1.

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7x11 feet, only $23 00.
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30 per cent below ordinary prices. School, hotel, or out of town inquiries, can have full details for the asking.

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